Restorative Practices as Tools for Reducing the Outcome Data Gaps in the Fairbanks North Star Borough School District.

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Abstract

Childhood adversity, toxic stress and trauma have physical and mental health impacts on individuals and affect academic and career success. The result of which may present as challenging or off-task behavior in the classroom. Trauma-informed techniques are being implemented to address these challenges in schools and classrooms across the United States. Restorative practices are proving to serve as successful tools for mitigating the impact of adversity on students and build a more cohesive and successful school atmosphere. There is potential for restorative practices to be used by school counselors as part of a comprehensive school counseling program to work to close gaps in the rates of graduation, suspension/expulsion and attendance between students from the majority population and those from traditionally marginalized populations. Based on a review of the literatures of trauma-informed schools, restorative practices and school counselor roles, a presentation and tool-kit has been developed for the Fairbanks North Star Borough school counselors. This tool-kit builds awareness around the impact of trauma, restorative practices and provides resources to support their implementation in this district via school counselors.

Keywords: school counselor, trauma-informed schools, restorative justice, restorative practices.

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"Kids do well if they can" (Green, 2014, p. 10).

Educators around the world recognize that students who are not successful often bring negative experiences, expectations or maladaptive coping skills to school. Toxic stress, trauma, adverse childhood experiences (ACEs) and other family dysfunction directly impact a child's ability to learn, affects physical health and neurology, ability to form social relationships and is connected to incarceration later in life (e.g., Bremner, 2006; Cannon & Hsi, 2016; Craig, 2016; Felitti et al., 1998; Franke, 2014; Harris, 2018; Lapp, Ahmed, Moore & Hunter, 2018; Souers & Hall, 2016). Nearly 70% of the American adult population has experienced at least one ACE (Felitti, Anda, Williamson, Spitz, Edwards, Marks, Nordenberg, & Koss, 1998). Toxic stress also affects self-regulation, which is required for many executive functions, and the lack thereof may result in blurting out, invading others' personal space, emotional outbursts or fighting (Trauma Learning and Policy Initiative [TLPI], 2005; Van der Kolk, 2014). The lack of self-regulation skills in students who have experienced trauma may manifest in behaviors that result in disciplinary reports (TLPI, 2005) and contribute to mismatches in student behavior and expectations at school.

Rural and Indigenous cultures may be especially at-risk for experiencing trauma in part because of additional historical factors that contribute to adverse experiences and trauma in rural Indigenous cultures, including the aftermath colonialism (Dominick, 2018; Drewery, 2016; Hewitt, 2016; Martinez & Kawam, 2018). Historical trauma can increase the likelihood for alcoholism, family dysfunction and abuse passing from generation to generation, impacting each new generation with their own ACEs (Martinez & Kawam, 2018).

A variety of practices based on the scientific literature surrounding trauma are emerging and being incorporated into school curriculums and social-emotional learning programs (Craig,

2016; Riestenberg, 2012; TLPI, 2005). Trauma-informed schools and restorative practices are gaining momentum nationwide as ways to increase student engagement, build resilience, increase academic scores, attendance and graduation rates, and to reduce discipline referrals and address potential inequality in disciplinary actions. School discipline policies are shifting away from the zero-tolerance policies promoted in the 1990s as researchers have found minimal benefits and some harm caused by these policies (American Psychological Association, 2008; Department of Education, 2014).

Restorative justice is emerging as an alternative to traditional zero-tolerance discipline policies, with success noted in a variety of schools and communities around the globe (e.g., Amstutz & Mullet, 2005; May, 2015; Riestenberg, 2012; Serrano, Yamamoto, MacKenzie & Forman, 2007; Tauri, 2016). Restorative practices can be used to mitigate the impact of trauma on student behaviors by building relationships, predictable routines and safe environments (Amstutz & Mullet, 2005; Riestenberg, 2012; Souers & Hall, 2016). Restorative justice may be a particularly effective approach for rural and Indigenous populations given its roots in Indigenous practices, the emphasis on repairing relationships alongside accepting responsibility and involving the community and victims in the process (Dominick, 2018; Drewery, 2106; Hays, 2015; Hewitt, 2016; Tauri, 2016).

Educators and counselors are on the front lines to address trauma in a school setting. School counselors possess a unique skill set to assist with promoting trauma-sensitive environments to set students up for success through the implementation of a comprehensive school counseling program (ASCA, 2012). Restorative practices align with student mindset and behavior standards and can support into school counselors' comprehensive school counseling program to reduce discipline referrals, increase academic engagement and improve student

outcomes (ASCA, 2014; Griffin & Steen, 2011). Restorative practices also hold promise as a tool to work for justice and equity for students who have experienced trauma.

Restorative practices are relatively new in the United States, and tools and resources are emerging to assist school personnel in implementing or introducing restorative practices (e.g., Bramblia, 2015; Western Washington University, n. d.). However, there is a perceived lack of tools and support to best help challenging students succeed (Martino, Hernandez, Paneda, Mon & Gonzalez de Mesa, 2016; Ratcliff, Jones, Costner, Savage-Davis, & Hunt, 2010). Further, several of these tools were developed for teachers, administrators or specific school districts (e.g., San Francisco Unified School District, 2016; Smith, Fisher & Frey, 2016). There is a need to develop additional resources that are tailored for school districts that serve rural Indigenous populations (Alaska Resilience Institute, 2017; Borrow, 2014; Dominick, 2018). Within Alaska, there is transiency between rural and urban school districts, and all educators would benefit from incorporation of relevant practices for serving rural population.

The development of effective culturally-sensitive restorative justice materials and practices requires an understanding of potential barriers, constraints, and opportunities to increase prospects of success. It also requires specifying the role(s) that school counselors play in supporting restorative justice practices. Culturally responsive practices are also more likely to be successful when a trauma sensitive environment is considered in their development (Cavanaugh, 2016).

The Fairbanks North Star Borough School District (FNSBSD) in Alaska is ideal for the development of an introductory presentation about the nature of trauma and restorative practices, as well as culturally appropriate tools for responding to a student who may be dealing with historical trauma. First, Alaska has higher than average ACE scores State of Alaska, 2013), with

65% of students having experienced one or more adverse childhood experiences compared to the national average of 63% and 17% having experienced four or more compared to the national average of 12.5%, the dose-ratio for significant future health impacts (Felitti et al., 1998; Harris, 2018; State of Alaska, 2013). Additionally, the legacy of colonialism continues to impact many Alaska Native/American Indian communities, which leads to higher suicide, abuse and alcoholism in many communities (Department of Health and Human Services [DHHS], 2015; Dominick, 2018; Wallis, 2002). Within the State of Alaska, several schools and community leaders are seeking to address trauma, including the impacts of historical trauma, through trauma-informed, culturally-relevant and restorative justice practices (May, 2015; North Star Youth Court, 2018; Reidy, 2018; Sidmore, 2016). Second, school administrators, educators and the community are currently engaged in a two-year comprehensive review of the district discipline code to more effectively support "the conditions for student success and achievement" (FNSBSD, 2017). This comprehensive discipline policy review provides an opportunity for school counselors to discuss the potential for using restorative practices to a) focus on prevention of behaviors that result in discipline referrals, b) address the achievement and discipline gaps that may exist in each building and c) work for social justice and equity for all students in their schools (ASCA, 2016; ASCA, 2012; Griffin & Steen, 2011). Third, many school counselors in the Alaska have higher than recommended students to counselor ratios, and they are tasked with a variety of duties including implementation of a comprehensive counseling program, managing 504 plans, providing direct student services both individually, in small groups and in classroom instruction. This leaves counselors little time and energy to seek out resources and organize an intentional plan to sequentially implement restorative practices in their schools as part of their comprehensive counseling program. For restorative practices to be implemented in most Alaskan

schools, it will take resources being prepared and gathered with templates and timelines to make implementation practical.

The research questions being explored through a comprehensive literature review are:

(1) What are the implications, opportunities, and barriers associated with restorative practices being implemented in the Fairbanks North Star Borough School District?

(2) What role can the school district's counselors play in implementation of restorative practices?

Several areas of literature will be reviewed including trauma, restorative practices, the roles and expectations of school counselor, and the context for the development of this application in the State of Alaska. These literatures will be reviewed using the theoretical lens of the Multicultural and Social Justice Counseling Competencies (Ratts, Singh, Nassar-McMillan, Butler & McCullough, 2015). This orientation takes into consideration the complexities of multiculturalism, harm caused by oppression and the impact of privilege and marginalization on the worldview, and the importance of working for justice on behalf of all students. Within this framework, school counselors bring their skills, experiences, understandings and interventions to work on behalf of all students, especially the marginalized and vulnerable. Trauma exposure is not always a visible wound, and counselors must work to create an environment of justice and equity for all students using best available practices. Alaskan schools contain diverse cultures, school environments and experiences, and it is important to continue to work towards an equitable and just educational system that meets the needs of all Alaskan students.

Key findings from this literature base will be used to answer the research questions and guide the development of resources for school counselors that provide basic information about

trauma, trauma-informed practices, and restorative practices to support and augment comprehensive school counseling programs in FNSBSD.

Literature Review

To explore the implications, opportunities and barriers of implementing restorative practices, this literature review will start with the impact of trauma and adversity on academic success. Understanding the role of trauma on behavior, academics and social relationships provides a foundation for the need for restorative practices. Trauma-informed practices will be explored to determine potential interventions aligning with restorative practices. Next, restorative justice and restorative practice literatures will be explored to situate how restorative practices are effective, models for use within schools and with Indigenous populations. The school counselor's role will be examined to determine the best uses of restorative practices to support implementation of a comprehensive school counseling program. Finally, the opportunities and barriers for implementing restorative practices in the context of the State of Alaska and the FNSBSD will be examined.

Trauma

The term trauma is used to describe the effect of catastrophic events, major illnesses or witnessing acts of violence, to prolonged and repeated abuse (Herman, 1997). The Diagnostic and statistical manual of mental disorders, fifth edition (DSM-V) includes a distinct chapter for "Trauma- and Stressor-Related Disorders" (TSRDs) (APA, 2013). This current definition states that trauma comes from exposure to or threats of death, serious injury or sexual violence through direct experience, witnessing directly one of these events occur to another person, learning that the aforementioned events occurred to a close family member or friend, or repeated exposure to the details of such events through one's occupation (APA, 2013; Jones & Cureton, 2017). This definition is broadened to refer to the effects that occur when a person's coping capacity is exceeded (Craig, 2016; Herman, 1997; Van der Kolk, 2014). Van der Kolk (2014) emphasized

that trauma is rooted in the inability for an individual to respond to the event, rather than the event itself. Therefore, traumatic events such as a natural disaster or terrorist attack may affect individuals uniquely with some suffering with lasting trauma, while others appear to possess a resiliency allowing them to cope (Van der Kolk, 2014). ACEs are one method of measuring exposure to trauma or toxic stress, and the terms ACEs and trauma are frequently used synonymously in the field of education (Blodgett & Lonigan, 2018; Felitti et al., 1998; Harris, 2018). The effect of an adverse or traumatic experience is heightened stress response, referred to as toxic stress when this response is repeatedly activated without mitigation by a caring adult relationship (Harris, 2018; Harvard Child Development Center [HCDC], 2018; Lapp, Ahmed, Moore & Hunter, 2018). Toxic stress can permanently impact brain development, academic and health outcomes (Craig, 2016; HCDC, 2018; Harris, 2018;)

Causes of Trauma. Traumatic events occur across cultures, race, age, socioeconomic status and geographic locations (Harris, 2018). Trauma may occur by experiencing or witnessing violence or abuse, living with a parent with mental illness, or having a parent who is or has been incarcerated (Felitti et al., 1998; Trauma and Learning Policy Institute [TLPI], 2005). Traumatic experiences can also be caused by one major life-event, such as a death or natural disaster, or can be created by repeated interactions that lead an individual to live in an environment of toxic stress such as living with an abuser (Felitti et al., 1998; Harris, 2018; Van der Kolk, 2014). In some cases, trauma can be passed down inter-generationally as each new generation develops maladaptive coping skills to deal with the toxic stress in the home environment and the parents are unable to model healthy behaviors or responses (Harris, 2018; Portney, 2003) For example, in communities that experienced colonization, substance abuse became a means of coping with the painful soul wound caused by loss of culture, language, community and autonomy

(Dominick, 2018; Duran, 2006). Many groups of people have experienced historical trauma including Indigenous people around the world, Black Americans who carry forward a legacy of slavery and racism, and refugees displaced from their families and homes. Some individuals or groups of individuals may be more susceptible to traumatic events than others. For example, children living in poverty have a higher likelihood of exposure to abuse and violence (Wade et al. 2014), and as a result may have fewer self-regulation skills (Blitz, Anderson, & Saastmoinen, 2016).

Impacts of trauma. Traumatic events lead to neurobiological responses within individuals. This process involves activation of the limbic system, including amygdala which raises a state of alarm if a threat is perceived (Fisher, 2003; Harris, 2018; Craig, 2016). When the body's senses identify potential signs of danger, the thalamus converses with the amygdala and left orbital pre-frontal cortex to determine the level of threat. This occurs rapidly and without conscious input. If determined there is a threat the amygdala turns on the sympathetic nervous system via the hypothalamus. The adrenaline stress response takes over, flooding the body with adrenaline and sending the body into survival mode. In this state, breathing and heart rate increase and the individual acts instinctively. One side effect of being in survival mode is a decrease in memory, so individuals who experience this adrenaline system response may have spotty memories of the experience and not fully remember the events or their reactions (Fisher, 2003). Along with adrenaline, the body's stress response system also prepares for after the risk by releasing cortisol, designed to slow the heart rate and respiration (Lapp, Ahmed, Moore & Hunter, 2018). For individuals living with chronic stress, the hypothalamic pituitary adrenal (HPA)-axis that connects the hypothalamus, adrenal and cortisol responses adapt to the constant stress, activating a heightened response to mild stressors (Lapp et al., 2018). Stress also impacts

the amygdala, hippocampus, and prefrontal cortex, at times altering the size of these areas as visible in imaging scans of brains (Bremner, 2006). Toxic stress has been linked to negative physical and psychological health outcomes (Harris, 2018; Lapp et al., 2018). Further, childhood trauma has been shown to influence epigenetics and gene expression later in life as well as affecting future generations (Tomassi & Tostado, 2017).

Trauma exposure can have a harmful impact on students in a school environment. Concentration, memory storage and retrieval, the ability to organize information, classroom behavior, interpersonal relations and language abilities may be affected by trauma exposure (Bremner, 2006; Oehlberg, 2008; TLPI, 2005). These deficits may lead to other learning problems, including lack of academic progress at grade level, increased risk of dropping out, or engaging in high-risk behaviors in adolescence (e.g., TLPI, 2005). For other students, trauma exposure may result in students engaging in disruptive behaviors,dissociating and not being able to absorb material presented in a lesson (Crosby, 2015; Oehlberg, 2008; TLPI, 2005).

Assessing trauma. The Center for Disease Control's pioneering study that aligned adverse childhood experiences with negative health outcomes has created frameworks for screening potential trauma in many fields (Felitti et al., 1998, Harris; 2018). The ground-breaking ACE study (Felliti et al., 1998) asked over 17,000 middle-class, mostly White adults about their adverse childhood experiences (ACEs). The questions targeted information about having experienced emotional, physical or sexual abuse, neglect, lack of basic needs or whether the individual had witnessed emotional or physical violence directed towards his or her mother, lived with an individual with substance abuse or mental illness, or had a parent or guardian who was incarcerated (Felliti et al., 1998). The questionnaire did not include a way to evaluate the number of incidents, but rather awarded one point for each type of adversity experienced. This

initial report detailed how a dose-response relationship existed between the number of ACEs one had experienced and the prevalence and severity of various negative health outcomes. Of note, this study was able to determine the implication of ACEs for individuals who did not engage in high-risk behaviors themselves, rebutting the common perception that individuals who grew up in poverty made poor health decisions because of their home environment (Felliti et al., 1998; Harris, 2018).

Since Felliti et al. (1998), an increasing body of research supports the negative effect of ACEs on physical health, risk-taking behavior, mental health and academic achievement (e.g., CDC, 2014). For example, Lackner and colleagues (2018) determined a link between exposure to adversity in early childhood and proportionately poorer self-regulation in adolescence. Blodgett and Lanigan (2018) found a dose-response relationship between ACEs and the risk of poor attendance, behavior issues and academic challenges or failure in a school setting. Awareness of the multiple impacts of toxic stress and adverse experiences has prompted many innovations to address the role of trauma in a variety of sectors including education.

Trauma-informed Practices and Approaches

A variety of trauma-informed practices and approaches have emerged to recognize and mitigate the negative impacts of traumatic events, including trauma-focused cognitive behavioral therapy, trauma-informed yoga, and trauma-sensitive schools. In the field of education, these approaches have varying labels including trauma-informed, trauma-sensitive, safe and supportive, and peaceable schools (e.g., Caulfield, 2000; TLPI, 2005; Walkely & Cox, 2013). Although the terms differ, the core concept remains the same: trauma adversely impacts the brain and learning and schools can take concrete steps to better meet the needs of students with a

trauma background (National Child Traumatic Stress Network [NCTSN], 2013; TLPI, 2005). This paper will use the term trauma-informed schools.

Trauma-informed schools support students impacted by trauma through adapting the classroom and school environments to be a better fit for children (Marich, 2016). Schools with a supportive and low-stress environment have been shown to reduce the negative impact of childhood stress and early intervention programs may reduce longer-term effects of childhood trauma (Lackner et al., 2018; NCTSN, 2013). Trauma-informed schools seek to create an environment where children feel safe so they can learn (TLPI, 2005). The trauma-informed school movement allows flexibility to adapt based on the unique needs of each school or school district's student body. The identification and use of cultural responsive practices is key element of creating a trauma-informed environment (Cavanaugh, 2016). The use of structures, interventions, safe spaces and strength-based approaches as well as recognizing and identifying underlying behaviors are key elements in trauma-informed practices.

Use of structures. To facilitate implementation of trauma-informed supports in schools, many authors advocate for using existing structures. Chafouleas, Johnson, Overstreet and Santos (2016) propose aligning trauma-informed services and supports for students along a multi-tiered support system (MTSS) such as response to intervention (RTI) and school-wide positive behavior intervention supports (SWPBIS). Using a tiered framework, Chafouleas and colleagues (2016) advocate building an implementation system based on outcomes, practices, and data to inform the program delivery to meet the needs of all students. Cavanaugh (2016) echoes support for using MTSS and SWPBIS systems. These models are similar to the Flexible Framework model proposed by TLPI (2005). This framework addressed school-wide infrastructure and culture, staff training, linking with mental health professionals, academic instruction for

traumatized children, nonacademic strategies and school policies, procedures and protocols (TLPI, 2005). Both models are designed to use structure similar to that of the MTSS currently in use in the FNSBSD.

Interventions. Many trauma-informed supports for schools are small shifts in framing, attitude and intention towards building structure and relationships with all students in the building. Many of these may appear intuitive, yet the literature reports positive results for schools that intentionally implement these small changes (e.g., Cavanaugh, 2016; Chafouleas et al., 2016; TLPI, 2005). From creating a safe environment in schools to building relationships with each student, many of these interventions are already intentional goals for schools, and the trauma-informed school movement presents each of these concepts in a slightly new light, undergirded by the emerging literature on how trauma affects individuals and school environments.

Create a safe space. A safe environment is a crucial component for allowing students to thrive at school, as students learn best when they feel safe (Craig, 2016; Souers, 2018; TLPI, 2005). Students who feel rejected, shamed or bullied by peers can have reduced academic achievement, decreased analytical reasoning and increased rates of depression (Baumeister, Twenge & Nuss, 2002; Davis, 2006; Mynard, Joseph & Alexander, 2000). For students with a history of toxic stress, an unsafe environment may trigger maladaptive responses that inhibit learning and success in a traditional classroom (e.g. NCTSN, 2013; TLPI, 2005). Safe school environments refer to schools that build connection between students and staff, have engaging, well-managed classes, address bullying in an effective manner, and have clear, fair discipline policies (Davis, 2009; National Center on Safe Supportive Learning Environments, 2018).

Integrating rituals into class and school routines can also create safe spaces for students who have experienced trauma or live with toxic stress. Having rituals for starting and ending the day can set the tone for safety and connection, allowing students to transition from home into the school environment and back again (Craig, 2016; Walkley & Cox, 2013). One type of ritual is to have teachers greet students with a high five or handshake and then send them home the same way (Souers & Hall, 2005). The friendly, welcoming and predictable rituals assist students to start their day connected to the larger community and as a way to engage self-regulation. Craig (2016) recommends incorporating relationship building activities as part of daily routines and providing opportunities to practice building those skills with their peers.

Creating a safe space for rural or Indigenous students is especially important when students are new to a school or have just transitioned from a small community to a large, urban school. These safe spaces can be fostered through one on one conversations between students, or students and school adults. Utilizing Alaska Native Education (ANE) tutoring resources is one way of connecting students from rural communities with an adult in a small setting that provides academic, social and cultural support (FNSBSD, n. d.).

Safe and welcoming schools start with informed caring adults who are intentional about their practices. This includes counselors who are trained in how trauma affects learning, behavior and physical responses in a school setting (Chafloueas et al., 2016). Staff development and community building exercises may help foster safe spaces by reducing compassion fatigue and burnout (Souers & Hall, 2005). Encouraging staff to work collaboratively, providing opportunities for staff to support one another and providing proactive self-care are all ways that can foster community amongst adults to create a more secure environment for students (Chafloueas et al., 2016; Souers, 2018; TLPI, 2005).

Identify the need underlying the behavior. Many educators trained in special education adhere to the mantra behavior is communication. Many youths with maladaptive behavior strategies will appear as though they are defiant or acting out. Focusing on the underlying need rather than the way the student expressed that need can provide a starting point for shaping behavior and developing alternative or adaptive coping skills (Green, 2014; Souers, 2018). One example of this is recognizing that not all students are acting out because of trauma. When confronted with challenging behavior, consider whether a student is tired, hungry, lonely or anxious (Souers, 2018). By seeking to understand what is driving the behavior, educators can work with the student to find solutions so the student's needs can be met in order to facilitate learning.

There may be times when assigning a typical consequence may do more harm than good. Students who are hyper-vigilant may have overblown reactions compared to peers operating from a calmer emotional state (Craig, 2016; Walkley & Cox, 2013). If consequences are administered as one-size-fits-all, students may be unable to learn from the applied consequence and the consequence may have the effect of further alienating the student, increasing drop outs and lower student achievement (APA, 2008; Skiba & Rausch, 2006). Further, punishments may disrupt the development of empathy in children (Toner, 1986). Trauma-informed educators should be willing to consider when a student may benefit from a second chance or alternative consequence, whether deserved or not (Souers, 2018). This requires understanding of the long-term goal of education and building relationships with the student and seeking the long view, which takes support and practice.

Educators who remain attuned to students' body language, vocal tone and emotional state may be in a position to intervene before the response escalates to a crisis point (Walkley & Cox,

2013). By remaining present, calm and predictable, adults can provide an environment where students can develop healthy attachments and relationships that may not have occurred in their home environment. There are a variety of tools and techniques for intervening, preventing conflict escalation, and calming students when they begin to respond in maladaptive ways. Restorative practices contain a continuum of strategies including using affective statements to reflect back to the student the emotion, body language or words being used to de-escalate and provide feedback (Amstutz & Mullet, 2005). Restorative practices will be explored more fully in a later section.

Use a strengths-based approach. One strategy for working with students impacted by trauma is to intentionally focus on students as individuals. A strengths-based approach identifies students' interests, strengths, needs and effective supports to reflect on or refer to during difficult moments (Souers, 2018). One possibility is to write this information on an index card that a teacher can refer to when feeling frustrated. By referring to the child's bigger picture, the educator can be invited to take a moment to see the student as more than behavior, and to invite a moment of hope for that child (Souers, 2018). This step back can also allow caring adults to look for skills that are lagging and approach the child with empathy (Greene, 2014).

Focusing on strengths also empowers adults working with the student to think creatively in finding tools and practices that will foster the development of relationship, self-regulation skills and engagement in the school process. Self-regulation may be less developed in students with trauma experiences (Craig, 2016). Providing space and time to learn mindfulness skills such as breathing techniques or mindful movement can assist the limbic system in the brain to calm down as well as allowing students to get in touch with their body (van der Kolk, 2014). For

others, heavy work such as push-ups or carrying books to a buddy classroom may provide a physical break that allows for better focus afterwards (Craig, 2016).

Trauma-sensitive schools focus on preventing re-traumatization of individuals, recognizing the impact trauma has on an individual's ability to learn and prioritizing safety in school climate and relationships (SAMHSA, n.d.). Trustworthiness and transparency between adults and students models healthy relationships while school staff foster opportunities to build a peer support network, empower students to make good choices and recognize the cultural, historical or gender issues that may be affecting students (SAMHSA, n.d.). Restorative practices provide tools and a framework that aligns with the best practices for trauma-informed schools. Restorative practices emphasize building, maintaining and restoring relationships, culturally attuned responses to student behavior and addressing the underlying needs of all involved.

Knowledge about how trauma affects children's brains and their learning is a foundation for understanding and embracing new policies and educational practices. There is an opportunity in the FNSBSD to reframe discipline issues through a trauma-informed lens that recognizes the biological impacts, environmental factors that may both exacerbate or reduce triggers in students who have experienced trauma. The relationship between toxic stress and lack of self-regulation skills has been documented, and the ways misbehavior is addressed should consider this emerging research. A potential barrier for successful integration of trauma-informed approaches like restorative practices in Fairbanks schools is the lack of understanding about trauma among school personnel. Some studies have found professional development about trauma may trigger defensive reactions from school personnel which decreases their willingness to consider and use trauma-informed tools such as restorative practices (Alvis, 2015; Blitz, Anderson and Saastimoinen, 2012). One possibility is reframing trauma-informed practices as extensions of

techniques and tools already used by teachers, counselors and administrators to build relationships with students. Presenting the underlying information about how trauma impacts the brain and learning may reframe those existing practices and facilitate making connections with how restorative practices may be beneficial in FNSBSD schools.

Restorative Justice Practices

Restorative justice focuses on finding resolution and repairing the harm caused with the affected parties. Restorative justice typically refers to work within the criminal justice system, where offenders are brought face to face with the individuals they harmed, and all parties conference and through sharing, listening and "fair process", arrive at an acceptable consequence for the individuals involved (Amstutz & Mullet, 2005; Armour, 2012; Tsui, 2014). Restorative justice is rooted in Braithewaite's Reintegrative Shaming Theory (1989). This theory, used in criminal justice system, posits that shame for one's actions, compounded by witnessing the distress of family members, victims and community members can reduces the likelihood of a person reoffending in the future, provided the individual is treated with respect and forgiveness (Braithwaite, 1989). Conferences and circles enable the offender to take responsibility for the action, to meet with the victims or other affected community members to focus on the harm caused, and to create solutions for righting the harm (Armour, 2012; Braithewaite, 1989).

Restorative discipline is defined as providing consequences with "accountability [that] emphasizes empathy and repair of harm" (Amstutz & Mullet, 2005, p.13). The International Institute of Restorative Practices [IIRP] adds the "formal and informal processes that precede wrongdoing, [...] proactively build relationships and a sense of community to prevent wrongdoing" in their definition of restorative practices (Wachtel, 2018 p.1). Within education literature restorative justice, restorative discipline and restorative practices are used

interchangeably to describe processes that fall under the restorative justice umbrella, with restorative practices as the most accurate for taking in account both preventative and post-conflict interventions and tools (Fronius et al., 2016). This paper uses the term restorative practices to encompass a spectrum of interventions ranging from small, preventative steps such as shifting one's language when speaking to students ranging to formal conferencing.

The success of using restorative practices is quantified as lower rates of repeat offenses, rebuilding relationships with the students who breached the school policy and increased academic success by all students (Harden et al., 2013; Karp & Breslin, 2001; Mirsky, 2011). Though the positive impact of restorative practices has been documented in both anecdotal and formal studies, a recent evaluation of restorative practices offers a theoretical understanding of how restorative practices bring about lasting change.

Theoretical underpinnings of restorative practices: Affect script theory. Restorative practices have been used in various forms in Indigenous communities throughout the world for centuries, working to restore relationships and maintain community while addressing harm (e.g., Dominick, 2018; Fronius et al., 2016). In the Western world, restorative practices have been implemented in a variety of countries during the past quarter century, however there is little literature as to why restorative practices have been effective. Kelly and Thorsborne (2014) edited a book explaining the efficacy of restorative practices through the lens of Silvan Tomkins' Affect Script Psychology (ASP) (1962, 1963, 1991, 1992).

Tomkins theorized that there are nine innate affects that are biological responses to stimuli. Affects are defined as "simple biologic events that take place out of conscious awareness" (as cited in Kelly, 2014a, p. 29). These nine affects are found in infants irrespective of race, culture, ethnicity or geographic location and are the foundation for emotion and feelings.

The affects fall into three categories: positive, neutral and negative. The two positive affects are interest-excitement and enjoyment-joy. The neutral affect is surprise-startle. Negative affects are responses to stimuli that prompt the body (motivate) change to end the negative and gain positive affect. The negative affects are distress-anguish, fear-terror, anger-rage, shame-humiliation, disgust and dissmell. The affects are intuitive with the exception of dissmell, which is described as a response to a negative odor that encourages one to flee or remove oneself from a situation. In the early iterations of Tomkins' theory dissmell was referred to as contempt, but later was changed to dissmell to reflect a biological response whereas contempt was determined to involve emotion or feelings (Lucas & McManus, 2015). According to this theory, feelings are what occur once a person recognizes that a situation triggered an affect (Kelly, 2014a). Hence, there are nine inborn affects and an infinite range of emotions and feelings based on the scripts each person creates based on lived experiences. A script is viewed as a program for action in response to affect and is based on patterns that emerge over time. These scripts emerged to make sense of the world and to simplify our cognitive response to regularly encountered situations. It is in part due to these scripts that one can explain the cultural misunderstandings that occur when someone encounters someone who is different, the fear affect is triggered, and humans tend to create barriers against that which causes fear (Kelly, 2014a).

While affects are biological responses to stimulus, the cognitive system reacts and processes feelings, thoughts and emotions as managed by the instructions of the Central Blueprint. The Central Blueprint instructs one to maximize positive affect, minimize negative affect, minimize the inhibition of affect and maximize the positive affect while minimizing the negative and inhibition of affect (Kelly, 2014a, Tomkins 1963). Tomkins posits the affect system simplifies situational responses, allowing individuals to focus on one event or affect, reducing

our response to one thing at a time. For example, if one is hiking in the woods and encounters a raging bear, the affect of fear will be triggered, leading our limbic system to a flight or fight response and our attention is solely focused on the bear and our reaction. This reaction precedes thought and precludes focusing on a blister or the rain.

When applying ASP to restorative practices, the conversation centers upon the shame affect (Wachtel, 2016). Tomkins (1963) differentiates shame from the other affects by stating "shame is an experience of the self by the self" (p.359). "Shame evolved solely to give us information about something going on in our immediate environment [...] its ultimate purpose is to inform us, by making us feel bad, that our happiness is at risk" (Kelly, 2014a, p. 39). Braithwaite (1989) goes on in his theory of reintegrative shame to state that shame is both critical and can be used as a positive force to access positive emotions if one is willing to remove the impediments keeping shame in place (as cited in Kelly, 2014a). The emotions of shame and guilt arise when one's longing to be perceived as capable, smart or moral is contradicted by something we say or do (Kelly, 2014a). The emotion of shame focuses inward on internal deficits of self, whereas the emotion of guilt is two-pronged concerned with harm caused and alarm about consequences or punishment (Kelly, 2014a. Shame, more so than guilt, has been associated with revicitimization (Aakvaag, Thoresen, Strom, Myhre & Hjemdal, 2018). The following two models are frequently found in restorative justice literature to help frame and understand the role of shame in an individual's response, and how social or behavioral expectations in combination with support impact an individual's perception of autonomy and ability.

The Compass of Shame (Nathanson, 1992) describes how people react to the emotion of shame. The four points of the compass are withdrawal, avoidance, attack others and attack self. One's internal response affects the behavioral manifestations. Individuals who respond to shame

by withdrawing will often refuse to look at others or speak when addressed. Those who respond by avoiding will blame the incident on others or minimize the actions or impact the incident had. Those who lash out with anger or sarcasm process shame by attacking others. Finally, those who attack self will use negative self-talk or expressions such as "I'm stupid" rather than accept real responsibility for the transgression. Though individuals' responses to shame on the Compass of Shame are seeking to mitigate the shame they feel, the behavioral responses frequently result in increased shame (Kelly, 2014a; Wachtel, 2016). The Compass of Shame has been successfully modified for use with restorative practices with elementary students (Casey, Curry, Burton & Gribben, 2014). By teaching about the typical responses to shame, and facilitating dialogue to repair harm caused, the emotions of shame and guilt can be relieved and individuals can choose more constructive responses. The institutional response may also affect an individual's emotional response.

Another framing of interactions in response to behaviors that can be useful when examining the role of restorative practices in repairing harmed relationships is the Social Discipline Window(as adapted by Kelly (2014b) from Watchel 1999, Coloroso 2003 and Thorsborne and Blood, 2013). This framework identifies four types of approaches to maintaining order, structure or boundaries and is pictured below in Figure 1. In a school setting, the neglectful responses, categorized as NOT, offer low expectations and low support. This type of response looks like a teacher who dismisses a student's potential to comprehend a concept and gives that student no instruction or help. Permissive responses, or the FOR quadrant, offer high levels of support but low expectations for the individual in question. This response often looks like enabling or rescuing. In schools, a traditional retributive model of discipline is the punitive (or TO) quadrant where the expectations are high yet support for achieving these expectations is

low. For individuals who are responded to in this manner, their offenses trigger a further shame response, increasing the likelihood these individuals will re-offend. Finally, the restorative (WITH) quadrant offers both high expectations and high support. This quadrant is also referred to as authoritative in other literatures (Baumrind, 1971). In the field of restorative justice, shifting from the TO quadrant to the WITH approach is a reframing that engages parents and school personnel in a new dynamic with the individual student (IIRP, n.d.). With this shift, the student and concerned adults are operating as a team to address the needs of the student to foster success.

Figure 1. The Social Discipline Window

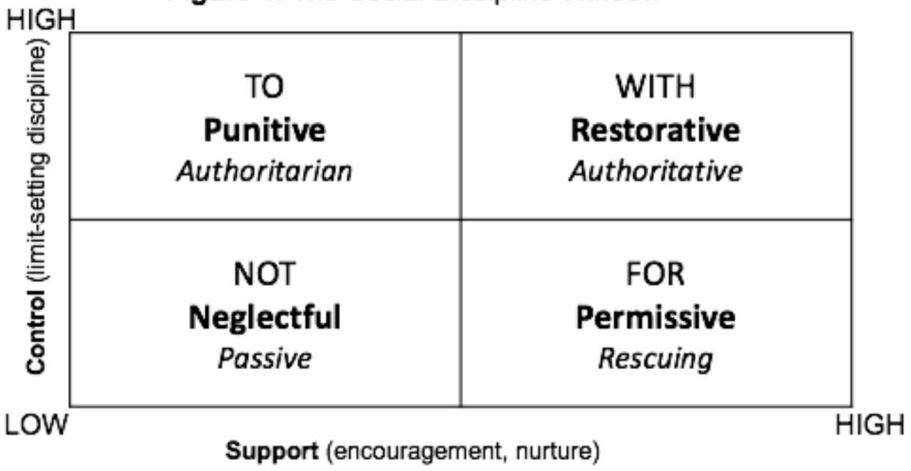

Figure 1. The Social Discipline Window adapted from "*The Psychology of Emotion in Restorative Practice: How Affect Script Psychology Explains How and Why Restorative Practice Works*," by V.C. Kelly and M. Thorsborne, p.57. Copyright 2014 by Jessica Kingsley Publishers.

The affect of shame is an instinctive response that underlies the emotions of shame and guilt. One function of shame and guilt is to seek healing through rebuilding relationships (Tomkins, 1963). Awareness that shame may be internalized and emerge in a variety of maladaptive ways can assist school personnel in understanding why restorative practices work

(Kelly, 2014a; Tomkins, 1963). Many educators are familiar with the labels from the social discipline window, and this may provide common language for reframing disciplinary approaches from a punitive to restorative mindset (Baumrind, 1971). This theoretical underpinning sets the stage for the dramatic results schools have found upon implementing restorative practices in their schools or districts.

Restorative Practices in Schools. Restorative practices are gaining prominence as school-based interventions that foster positive relationships, work to prevent issues and address harm caused in a respectful, educative way (Amstutz & Mullet, 2005; Fronius et al., 2016; Smith, Fisher & Frey, 2015; Riestenberg, 2012; Stewart Kline, 2016). Many schools documented fewer discipline referrals, increased test scores and increased graduation rates when changing from a retributive discipline practice to a restorative framework (Harden et al., 2013; Karp & Breslin, 2001; Mirsky, 2011). One California middle school noted a nearly 47% reduction in suspensions upon implementing restorative justice practices (Katic, 2017).

Suspensions and other external disciplinary measures have an unintended side effect of increased misbehavior or repetition of egregious behavior by students (APA, 2008; Calhoun, 2013; Gonzales, 2012). One concern is that students who receive punishment do not own their role in the misbehavior and transfer their anger and frustration to the school official who got them in trouble rather than providing a learning opportunity for students (see Stewart Kline, 2016). When these students return to their classrooms without intervention, the anger has not been addressed, nor has the impact of their behavior on others, increasing the likelihood that the same behavior will re-occur. A restorative approach emphasizes taking responsibility for one's actions, understanding the reasons driving the misbehavior, grounding that accountability with the harmed parties, and rebuilds relationships for the offending student (Amstutz & Mullet,

2005). There is limited research on the effectiveness of restorative practices that are partially implemented in the schools. Further research on the use and efficacy of restorative practices in the United States is needed for better understanding scale of impact on student outcomes from specific restorative measures and their implementation in various situations or circumstances (Stewart Kline, 2016).

Interventions. Restorative practices exist on a continuum ranging from informal practices such as using affective statements and questions to formal conferences or circles (Mirsky, 2011; Wachtel, 2016). Although formal conferences and circles to repair harm may not be accessible to all school communities, there are many smaller actions to build relationships and conflict resolution skills so students may avoid conflict from escalating when it arises (IIRP, 2009; Wachtel, 2016).

When aligned with multi-tiered systems of support (MTSS), the universal level is affirming relationships with all students. The secondary level addresses repairing relationships through supported dialogue and facilitated discussions. The tertiary or intensive level of restorative practices is rebuilding relationships, typically aimed at the five percentof students who struggle repeatedly with success in a school environment (Riesenberg, 2012).

There are many resources detailing techniques, practices and ideas in the world of education regarding restorative practices, building relationships, creating safe climates and re-engaging students who have made poor choices (Amstultz & Mullet, 2005; IIRP, 2009; Riestenberg, 2012; Smith, Fisher & Frey, 2015; Souers & Hall, 2016). The following are a sample of frequently cited restorative practices.

Affective statements and restorative questions. Using I-statements and owning feelings are one small part of restorative practices. Minnesota Prevention Resource Center (MPRC)

developed an approach entitled "See it, Say it" that provides prompts for addressing the behavior. The prompts are "I care, I see, I feel, I'm listening, I want, and I will go with you" (Riesenberg, 2012, p.59). Restorative questions focus on seeking to identify the deeper issues involved and to support students in owning their behavior and emotional reactions. Sample restorative questions include: What happened? What were you thinking at the time? What have you thought about since? Who has been affected by…? And What do you think you need to do to make things right? (Riesenberg, 2012, p.53). Restorative chats, developed by Marg Thorsborne, details specific questions to address to the person who caused the harm, to the person(s) affected, to observers and how to document the interaction (San Francisco Unified School District, n.d.). For many educators, having a script to follow is helpful in dealing with emotional responses to misbehavior and having tangible reminders for ways to de-escalate and listen to and for the core issues driving the behaviors.

Restorative circles. Restorative circles are frequently credited for being modeled after Indigenous methods of conflict resolution from Maori people in New Zealand to Aboriginal peoples in Canada (Drewery, 2106; Hewitt, 2016). Similar circles are found in Alaska. Calricarcaq, a Yup'ik approach developed based on the wisdom of the Yup'ik Elders for promoting healing and working with individuals dealing suicide, alcoholism or other struggles in Lower Yukon-Kuskokwim district of Alaska (Dominick, 2018) and the Circle Peacemaking Program based on T'lingit traditions in the community of Kake, Alaska (Jarrett & Hyslop, 2014).

Restorative circles are the first thing mentioned in much of the literature. Circles to address harm are found in traditional or Indigenous communities around the globe including the Yupi'k and T'lingit peoples of Alaska, Aboriginal peoples in Canada and Maori people in New Zealand (Dominick, 2018; Fronius et al., 2016; Jarrett & Hyslop, 2014; Nutton & Fast, 2015;

Riestenberg, 2012). Talking circles or healing circles share common elements including a talking object, emphasis on listening to all voices, especially the victim's and seeking solutions to enable the community to move forward (Jarrett & Hyslop, 2014; Riesentberg, 2012). Within the contemporary restorative practices movement, circles serve a variety of functions and range from informal circles designed to build rapport and relationship to formal circles used to resolve conflicts.

Circles in the school setting may be used for varied purposes, including academic review, problem-solving, and building community. Irrespective of purpose, circle process is transparent, simple and focused. With two basic rules, only the person holding the talking piece may talk and anyone may pass, circles are may be both simple and profound (Riesenberg, 2012). Classes are encouraged to develop their group values to guide each group, similar to developing norms in a counseling group (Corey, Corey & Corey, 2014; Mirsky, 2011; Riesenberg, 2012). Along with developing norms, addressing confidentiality and creating a safe space are key elements of restorative practices (Riesenberg, 2012; Smith, Fisher & Frey, 2015). As with any process, regular practice is important to circles to be effective (Riesenberg, 2012). Circles lend themselves to both relationship building activities or addressing rule violations and can also be used for academic purposes, such as using the Socratic method to explore a passage in English class (Smith, Fisher & Frey, 2015). Classroom meetings are one type of circle where students can discuss concerns, issues, and build community within their classes. These meetings can be used to promote and practice social and emotional skills such as paying compliments, learning to listen and dealing with conflict (Smith, Fisher & Frey, 2015).

Circles provide an opportunity to bring in Elders, such as in Minnesota where Ojibwe Elders are often invited to share about the importance of the talking piece and encourage students

to make a piece of their own and give it to someone who has helped them (Riestenberg, 2012). Adults involved with the circle should be prepared for maintaining the safety of all involved and addressing mandated reporter responsibilities (Riestenberg, 2012). In school settings educators may have varying levels of comfort leading circles that deal with heavier topics where school counselors may be able to provide support and group leadership. The training school counselors undertake includes group counseling processes which can directly support implementation of restorative circles (Corey, Corey & Corey, 2014).

Circles to repair harm are more structured, with trained facilitators needed to meet with the involved parties prior to the circle and to keep the process on track (Smith, Fisher & Frey, 2015). Other types of circles can include informal circles, circles for re-entry following a suspension, dialogue circles where thoughts and opinions are shared, conflict circles for students in conflict, and circles of healing following difficult events (Riesenberg, 2012; Smith, Fisher & Frey, 2015). Restorative circles are a versatile tool to support building community, addressing conflict as well as reviewing and exploring academic content. The structure may be adapted to serve a variety of purposes in the school setting and requires varying degrees of training and preparation, depending upon the intent of the circle. While circles may be used formally to address harm, restorative conferences require more preparation, planning and mediation for success.

Formal conferences. Restorative conferences are typically reserved for more serious matters such as intentional harm or major behavioral concerns. Based on the Family Group Conferencing model developed and implemented in New Zealand in the late 1990s, conferencing has spread around the world rapidly (Tauri, 2016). The New Zealand model brings together families of victims and offenders. The conference explores four basic questions: what happened,

how each person involved felt about what happened, what steps or action needed to repair the harm and how this type of occurrence might be avoided in the future (Amstultz & Mullet, 2005). Informal conferences can be used spontaneously to address conflict in classrooms or at recess to intervene with students to raise awareness about behaviors or actions, and punishment is not a typical consequence. The adult may ask students to share their perceptions of what occurred, and the adult is able to share his or her feelings about what occurred and remind students of why the rules are in place. Students are then asked for ways to resolve the problem (Smith, Fisher & Frey, 2015). These formal conferences take additional personnel to have time to sit down with the parties involved during the school day, and could be incorporated by counselors, behavior aides or administration depending on the resources and needs in each building. The limited manpower may also impact the ability to provide reintegration services to students returning from enforced absences.

Reintegration and mediations. Suspensions or removal from the classroom are typical consequences in many American schools. Unintended consequences of suspensions include less academic proficiency, higher rates of youth imprisonment, and decreased sense of community for the offender as compared to students not suspended (Amsultz & Mullet, 2005; Smith, Fisher & Frey, 2015). School system personnel who have implemented a plan for reintegrating students into the school community following disciplinary actions have seen reductions in repeat offenses. These plans vary depending on grade level and school set up. One example is a middle school with a recovery room, where parents were invited to attend a circle with the students and appropriate school staff. During this circle, an agreement for how to address the harm caused was made with the students, parents and school representatives. The school counselor was

appointed to follow through to ensure the student completed his or her end of the agreement (Amstultz & Mullet, 2005).

The international institute of restorative practices further recommends reintegrative management of shame for individuals as they re-enter the school environment, with a focus on welcoming and affirming the person while not accepting the behaviors that were committed (Acosta et al., 2016). This process may include a meeting with the student, parents, counselor and administrator before school when a student returns from a disciplinary event, where the student is reaffirmed as a member of the school community and language of hope is used regarding the student's capacity to be a contributing member of the classroom and school at large (Riestenberg, 2012). Traditional discipline policies are often seen as fair by school personnel, but students frequently feel powerless and unfairly blamed because their voice is not heard (Smith, Fisher & Frey, 2015). Restorative questions, circles, conferences and reintegration meetings are effective because they engage all participants in a fair process.

Fair process. Restorative processes are transparent and involve participation of all involved so each person's voice is heard (Amstutz & Shultz, 2005). Fair process encompasses three elements: engagements, explanation and expectation clarity (Wachtel, 2018). In a school fair process refers to students having a voice to share their thoughts and perspective, explanation of the rationale behind any decision and clarity of expectations for the decision and future actions (Acosta et al., 2016). When formal restorative conferences are held to address major grievances, the victim's family often arrives seeking retribution and the offender's family seeks leniency and understanding. In most conferences, the process of listening, sharing and being part of the process allows all participants to take ownership of the process and results, and to feel like the process was fair and equitable to all involved (Smith, Fisher & Frey, 2015). Participation in

the process is particularly important for marginalized populations, where there may be a legacy of school officials having all the power. Use of fair process can be a step towards restoring relationships with multiple generations if parents or guardians have had negative interactions with school institutions as well.

One example of restorative practice at work is a program in schools in the State of Utah that has invited parents, students and school officials to conferences to address chronic absences. The format is designed to provide a relaxed atmosphere where every participant is provided an opportunity to listen and share to each person's perspective and to work collaboratively to arrive at a solution. During the trial stage 75% of students involved improved their school attendance rates following the restorative conferences (as cited by Amstultz & Mullet, 2005).

There is evidence in the literature supporting the use of restorative practices to enhance school communities, increase student engagement, address chronic absences in a collaborative way and to assist students in building a sense of community at school (e.g., Fronius et al., 2016; Riestenberg, 2012; Stewart Kline, 2016). While there are educators and schools in the FNSBSD who are implementing some of these pieces, there are reasons to believe restorative practices would be beneficial for all students in this school district. Key findings from the literature reviewed in this section include the benefit of restorative practices, particularly the fair process component when working with marginalized populations or families with historical trauma related to school experiences of their elders. Restorative questions, circles, conferences fall along a spectrum of engagement from relatively minor interventions such as affective statements and restorative questions that could be implemented with little training and few district resources. Other components, such as leading circles, holding restorative conferences and involving more families in conferences may take additional training and resources. The literature is clear that

maximum benefit of restorative practices in school communities occurs when all personnel are trained and engaged (i.e. Ablamsky, 2017; Amstultz & Mullet, 2005; Davis, 2007; Karp & Breslin, 2001; Mirsky, 2011; Washington State University, 2015). For educators who are frequently asked to incorporate new initiatives, curriculum, assessment styles and yet another thing, a slow implementation of restorative practices is recommended (Mirsky, 2011). The IIRP recommends at least two years for training and implementing basic skills with schools using restorative practices (Mirsky, 2011). This may be a both barrier and opportunity for implementation in FNSBSD given the frequency and intensity of new district-wide plans such as K-8 models, personalized learning and Danielson evaluation models. However, the comprehensive discipline review recommendations will be issued in December 2018 and may incorporate some level of restorative practices.

One potential source of implementation is through the comprehensive school counseling programs run by the school counselors at each site. The next section will examine why school counselors have the appropriate training, role and opportunity to be leaders in implementing restorative practices in the FNSBSD, addressing the second research question.

School Counselors

School counselors are well-positioned to introduce and facilitate restorative practices within their school buildings as part of the building team, given their professional training and ethical obligations to their students (American School Counseling Association [ASCA], 2012; Stone & Dahir, 2016). School counselors are required to complete rigorous, masters-level training and certification to be eligible to serve in Alaska public schools. Counseling is a professional skill requiring strong theoretical understanding, development of specific skills and knowledge base including growth and development, multi-cultural awareness, use of

assessments, ethics and how to resolve ethical dilemmas, crisis intervention strategies and more (Corey, Corey, Corey & Callanan, 2015; Hatch, 2014; Sue & Sue, 2016; Stone & Dahir, 2016). School counselors are trained alongside community mental health practitioners, are experienced in conceptualizing how individuals' challenges, identifying events, thoughts or behaviors that may be influencing individuals to make certain decisions, and are trained in a variety of skills to build relationships, maintain confidentiality and work for solutions with individuals who are struggling (Dahir & Stone, 2016). This training compliments the skills required to implement restorative practices.

School counselors are responsible for implementing and assessing a comprehensive counseling program at their site that provides direct services to students and indirect services that support students' academic, social-emotional and career development (ASCA, 2012). As part of that role, counselors can evaluate and monitor the effectiveness of a variety of interventions by tracking the outcome data, disaggregated by socio-economic status, race and/or gender to inform future practices. This process is also intentionally focused on creating a safe and welcoming school climate for all students.

Roles and responsibilities. School counselors have a unique role in school settings. School counselors are certified and/or licensed educators who have specialized training in assisting students in addressing their academic, career and social/emotional developmental needs (ASCA, n.d.; Stone & Dahir, 2006). Within the school, counselors are leaders, advocates and collaborators to ensure all students have equity and access to a safe, challenging and culturally relevant education. School counselors are tasked with upholding ethical and professional standards of ASCA while implementing a comprehensive school counseling program. Although a counselor's specific duties may vary depending on the needs of each site, all counselors are

tasked with creating a foundation for a strong program based on the school's mission, student competencies and professionalism (ASCA, 2012). Management of the counseling program is driven by assessments, data, collaboration and creation of closing-the-gap action plans to provide services that address academic, behavioral, attendance rates in the school (ASCA, 2012; Hatch, 2014). These preventative measures and services may be delivered through direct contact with students. These contacts may occur in classroom lessons, small counseling groups, individual counseling or other direct interactions between students and counselor (ASCA, 2012). Counselors also support students indirectly by consulting and collaborating with parents, teachers and other community professionals to ensure the needs of all students are met (ASCA, 2012). Finally, school counselors are responsible for ensuring their program is accountable to these above stated roles through analysis of many types of data (ASCA, 2012).

The ASCA code of ethical standards for school counselors (2016) states the expectation that school counselors develop and implement a comprehensive data-informed school counseling program. Specifically, school counselors are expected to review and assess school and student data on "disparities that may exist related to gender, race, ethnicity, socio-economic status" (A.3.c, ASCA, 2016) among other criteria. Counselors are then expected to determine in collaboration with administration and staff, appropriate interventions to put in place, and then collect and monitor data to assess the efficacy of these interventions (A.3, ASCA, 2016; Stewart Kline, 2016). Counselors will ensure these program goals align with the district's broader goals. ASCA has created a closing-the-gap action plan for counselors to use to gather data and target interventions to reduce existing gaps that emerge from evaluation of a school's existing data and information. Though the role of the school counselor differs from the role of disciplinarian (ASCA, 2013), there are areas where the school counselor's skills and knowledge may work with

the administration to support and implement restorative practices in school buildings to promote equity and justice for traditionally marginalized populations.

Comprehensive school counseling program. The impact and efficacy of comprehensive school counseling programs has been demonstrated in multiple studies. Carey, Harrington, Martin and Stevenson (2012) found connections between implementation of the ASCA national model and use of data aligned with increased math and reading scores on state achievement tests in Utah, and Dimmitt and Wilkerson (2012) in Rhode Island tracked the decrease of suspension rates and student self-reports of being bullied. Further studies looked at the impact of reducing student-to-counselor ratios. ASCA recommends one counselor per 250 students, but the average is one to 450 in the United States (ASCA, 2012). Specific benefits of reduced ratios were cited as improved attendance, increased graduation rates and lower suspension and discipline referral rates (Carey, Harrington, Martin & Stevenson, 2012; Carey, Harrington, Martin & Hoffman, 2012; Lapan, Gysbers, Stanley, & Pierce, 2012; Laplan, Whitcomb, & Aleman, 2012). Attendance rates and academic scores increased related to school counselors spending more time on teaching the guidance curriculum in Wisconsin (Burkart et al., 2012). Carey and Dimmitt (2012) found after reviewing the literature that school counselors should prioritize implementing a coordinated program, providing direct services to students and families, especially prioritizing career and college education at the secondary level, academic supports, communication with parents and importantly using data to inform future plans and services provided in their school. Dimmitt (2012) further provide recommendations at the program, school, district, state and national level based on their review of the literature regarding the impact of school counselor implementation of the American School Counselor Association's National Model (ASCA, 2012).

These recommendations include the reduction of student-to-counselor ratios and providing district-level professional development for school counselor especially regarding the use of data.

Comprehensive school counseling programs support and enhance student achievement in several ways. The American School Counselor Association's National Model divides school counselor duties into four main quadrants: foundation, management, delivery and accountability (ASCA, 2012). Comprehensive programs provide a basis of academic, career and personal/social development skills and knowledge through direct instruction, individual advisement and school-level program implementation. These services are either delivered through direct or indirect programs from the counselor through the counseling curriculum, student planning and responsive services. Examples of direct services include classroom lessons, individual or group counseling in response to known needs among students, career advisement or crisis response. Indirect services may include counselors participating in student support team meetings, working with administration, teachers and parents and referring students for outside services (ASCA, 2012). Counselors use data collection and analysis to determine the efficacy of their program and to identify gaps, or areas where certain student groups are lagging behind their peers (ASCA, 2012). Restorative practices directly support a variety of ASCA Mindset and Behavior Standards (2016), standards to be addressed as part of a comprehensive counseling program (Figure 2).

Figure 2. ASCA Mindset and Behavior Standards Supported by Restorative Practices.

Mindsets: School counselors encourage all students [to have a] M3: Sense of belonging to the school environment.
Behavior Standards: Students will demonstrate the following standards […]
B-LS 9. Gather evidence and consider multiple perspectives to make an informed decision.
B-SMS 1. Demonstrate ability to assume responsibility.
B-SMS 7. Demonstrate effective coping skills when faced with a problem.
B-SS 1. Use effective oral and written communication and listening skills.
B-SS 2. Create positive and supportive relationships with other students.
B-SS 3. Create relationships with adults that support success.
B-SS 4. Demonstrate empathy.
B-SS 5. Demonstrate ethical decision-making and social responsibility.
B-SS 9. Demonstrate social maturity and behaviors appropriate to the situation and environment.
Figure 2. ASCA Mindset and Behavior Standards Supported by Restorative Practices. Selections from the "American School Counselor Association Mindsets & Behaviors for Student Success: K-12 College- and career-readiness standards for every student" that are directly supported by the use of restorative practices. Published by ASCA (2014) in Alexandria, VA. Copyright 2014 by the American School Counselor Association.

Restorative practice and school counselors. The literature on restorative justice/practices frequently focuses on the results of implementing restorative measures in terms of statistics of reduced numbers of students suspended or expelled, or increased attendance or graduation rates (Ablamsky, 2017; Fronius et al., 2016; Harden et al., 2013; Karp & Breslin, 2001; Katic, 2017; Mirsky, 2011; Stewart Kline, 2016). Geographically, restorative practices have been implemented and documented in Minnesota (Karp & Breslin, 2001; Riestenberg, 2012), California (Ablamsky, 2017; San Francisco Unified School District, n.d.) Pennsylvania (Mirsky, 2007) and Illinois (Harden et al., 2013). Further studies address rural and Indigenous populations in Canada and New Zealand (i.e., Drewery, 2016; Hewitt, 2016).

These studies may make oblique references to school counselors as part of the team working with restorative practices, such as a member of the reintegration conference committee

or person designated to follow up on how individuals are upholding their agreements after a restorative conference (Calhoun, 2013) or mention counselors' responsibility to advocate for using empirically-sound tools and programs to develop a safe learning environment (Stewart Kline, 2016). There is, however, little direct information about the role of a school counselor when using restorative justice programs in schools. There were no studies regarding school counselors' familiarity with restorative practices, but anecdotal evidence from this author's experience working in multiple schools in FNSBSD is there is a low or basic level of awareness amongst counselors about what restorative practices are and how they may be incorporated as part of a comprehensive school counseling program.

There are a variety of resources for implementation of trauma informed and restorative practices online and in publication (e.g., Craig, 2012; Riestenberg, 2012; Smith, Fisher & Frey, 2015; TLPI, 2005). Few of these resources specifically address the connection between counselors and restorative practices. School Counselors Connect was one website that emerged specifically for providing restorative practice resources to school counselors (Western Washington University [WWU], n. d.). This site provides an overview of what restorative justice is with a few links to further resources. There was also one Master's thesis (Bramblia, 2015) that compared restorative justice and conflict resolution in relationship to the ASCA National Model (2012) and determined restorative practices were sound, evidenced-based practices that align with the stated goals of the ASCA National Model Specifically, restorative practices are culturally appropriate with a wide diversity of students and positively address the academic and personal/social domains. These resources provide a starting point for individuals who have heard of restorative practices and are interested in gaining more information but provide few specifics for implementing restorative practices. This project application is an opportunity to provide

further support and gathered resources specifically tailored to the challenges faced by school counselors in Alaska.

State of Alaska

The State of Alaska is an ideal region for the development of restorative justice resources for school counselors. Given the diversity, unique geographical challenges, historical legacies and many small rural communities, providing resources and training for school counselors is one way to raise awareness of the potential of incorporating restorative practices in this State to address some of the unique challenges facing Alaskans. Several themes are outlined in the following subsections including the geography of Alaska, the role of historical trauma as it relates to education, wisdom from Elders in addressing trauma and harm, and how restorative justice and trauma-informed schools are making a presence in this state.

Geography. Alaska is a diverse state where history continues to impact individuals, families, communities and public organizations such as schools, prisons and healthcare systems. The population in is 71% White followed by 17% Alaska Native or American Indian, then Asian, Black, Pacific Islander and others (State of Alaska, 2010). Many individuals and families move to Alaska following employment, the military or family, and still others are settled as refugees from war-torn parts of the world through Refugee Assistance and Immigration Services (RAIS) in Anchorage (RAIS, 2018). As a result, Alaska schools are comprised of students from varying ethnic, cultural, socio-economic backgrounds and perspectives on education.

Historical trauma in Alaska. Historical trauma from colonization among Alaska Natives occurred through epidemics, boarding schools, loss of culture and traditional practices, and loss of identity (Dominick, 2018; Shafer, 1982) A brief history of formal Westernized education in Alaska highlights a set of some of the many ongoing traumatic events among Alaska Natives and Indigenous peoples of the Arctic (Dominick, 2018; Mhyra, 2011).

Formal Westernized education was first introduced by Russians (1700s-1867), followed by the Bureau of Indian Affairs (BIA), Alaska territorial government and various church groups (1867-1975) (Schafer, 1982). In these schools, the curriculum was designed to promote Euro-American values and culture, while attempting to eradicate Alaska Native cultures and languages from the pupils. Children were punished for speaking anything but English, and multiple generations missed opportunities to learn traditional ways of knowing from their parents and Elders (Dominick, 2018). The result has been layers of grief, shame, anger and trauma that disrupted, and continues to disrupt, traditional Alaskan Native societies (Schafer, 1982). The shame, often unnamed or buried, contributed to increased rates of alcoholism or family dysfunction that affects each subsequent generation. Velma Wallis in her familial autobiography "Raising Ourselves" pointed to the connection of loss of culture and connection at boarding schools, alcoholism and the necessity of she and her siblings raising themselves and being responsible for their parents when they were incapacitated by alcohol or other addictions (Wallis, 2002). Rose Dominick in sharing her own family's legacy with trauma stated, "Historical trauma is not just about what happened in the past. It's about what's still happening." (Dominick, 2018).

Western education systems shifted in 1975, when the state of Alaska created Regional Educational Attendance Areas (REAAs), which are comprised of villages or towns in similar geographic regions. These REAAs were created following the Tobeluk vs. Lind decision,

commonly known as the "Molly Hootch Case" after the first listed plaintiff. The case was brought forth on behalf of 27 Alaska Native high school students who declared Alaska Native boarding schools, such as Mt. Edgecomb in Sitka, as being discriminatory and unjust. Currently there are 22 REAAs, ranging from the Aleutian Region School District on the Aleutian Peninsula, to the Lower Kuskokwim School District which encompasses 24 towns and villages including Bethel among others. Benefits of this decision have given each geographical region control over their schools and shared resources to address the educational needs of their students. This shift away from boarding schools also caused families to relocate to villages or towns where the schools were located and away from traditional locations (Dominick, 2018). Shifts in culture, transiency among teachers and lack of trust in the educational institution lead many students who transition from rural to urban schools to struggle (academically and/or socially) with their new environment (Dominick, 2018).

The impacts of colonialism and historical trauma continue to affect Alaska Native peoples and likely influence Alaska's high rates for suicide, domestic violence and alcoholism (Dominick, 2018; Nutton and Fast, 2015). These factors affect the students in Alaskan schools, creating unique environments requiring culturally appropriate and sensitive approaches to rebuild trust and relationships among parents, schools and communities and address intergenerational trauma (Dominick, 2018; Schafer, 1982). One example is the continued disproportional rates of suspensions, expulsions and lower graduation rates of Alaska Native students in the FNSBSD (Department of Education, 2014). These disproportionate statistics suggest a need for culturally appropriate interventions to address legacies of historical trauma in school systems.

Restorative justice practices for addressing historical trauma in Alaska. As noted earlier, restorative practices are modeled after Indigenous approaches for dealing with harm, and

many Indigenous communities are finding success using restorative practices as a tool for assisting with decolonization (Drewery, 2016; Nutton & Fast, 2015). Restorative practices are about more than simply resolving conflicts, but also building and maintaining respectful relationships (Drewery, 2016). Restorative justice has served as a vehicle for anti-colonialism between the Maori and Pakeha (New Zealanders of European descent). Listening, humility and respectful responsibility are traits needed to address healing with Aboriginal peoples in Canada (Barrow, 2014). He further encourages a review of the value of Aboriginal law practices that perhaps do a better job incorporating multiple viewpoints and can assist in leading to healing (Borrow, 2014). Nutton and Fast (2015) state the necessity of using culturally-adapted interventions to promote identity development and decolonization through participating in traditional practices, reviving language use and sharing cultural stories. Many places including Alaska struggle with the history of cultural genocide that was committed as part of colonialization. Within Alaska, the decolonization process is intertwined with memories from epidemics, missionary movement, boarding school era and history of education in Alaska.

Within Alaska, some communities are developing their own tools to address the lingering harm passed from generation to generation since first contact with Western society (Alaska Resilience Initiative [ARI], 2017; Dominick, 2018). The Yukon-Kuskokwim Health Consortium (YKHC) has implemented a method for addressing addictions, suicide, domestic violence and other behavior issues using traditional healing wisdom passed down from the Elders (Dominick, 2018). This program, Calricaraq, received an honors award for the 2016 Honoring Nations Award presented by Harvard's Kennedy School (Enoch, 2016). Calricaraq is the term for healthy living, or healing and is based on the wisdom of the Elders for breaking the cycle of harm and returning to a healthy place (Figure 3). A full description of the Calricarcaq process is in

Figure 3. Calricarcaq: An Indigenous Approach to Recovering from Historical Trauma

Calricarcaq, or medicine that brings peace and calm to a broken mind, is based on traditional Yup'ik healing. This program is based on the circle of life, from birth to death and identifies the important values, skills and roles through each life stage, with intention to attending to and supporting the spirit. .

Figure 3.. Image and information from Dominick, R. (2018). Calricaraq: an Indigenous approach to recovering from impacts of historical and lifetime trauma [Workshop and notes]. Anchorage, AK: Yukon-Kuskokwim Health Consortium. Copyright Yukon-Kuskokwim Health Consortium. *Used with permission.*

Appendix A. The community of Kake, Alaska has created the Circle Peacemaking based on traditional T'lingit practice (Jarrett & Hyslop, 2014). Magistrate Jackson grew frustrated with the failure of the Western justice system to address youth alcohol consumption, crime and suicides. He worked with community members to create the Healing Heart Council, comprised of T'lingit tribal members, and with blessing of the Elders, re-created the Circle Peacemaking based on traditional T'lingit practices, including incorporating Elders as positive role models for youth, and working with the community to respect the interests of the youth (Jarrett & Hyslop, 2014).

In both examples described above, local community leaders looked to the needs of their communities and developed resources based on traditional practices and have data to support the efficacy of these projects. For restorative programs to be successful in the Alaska Native communities, Jarrett and Hyslop (2014) provide specific recommendations for bringing restorative justice to rural Alaskan communities, including engaging stakeholders at each level of the process, not trying to adopt a one-size-fits-all model, and "focus on restorative practices instead of restorative justice" (p.262). The Alaska Resilience Initiative is a resource dedicated to gathering and sharing resources for Alaska regarding trauma-informed practices and building resilience, of which restorative practices can play a role (ARI, 2017).

Restorative justice is showing promise within rural communities in Alaska as an alternative to the traditional retributive justice system (May, 2015). Rural Alaskan residents respond well to a restorative justice model due to the close bonds of the community, and the need to come to a solution for those living together in close-knit community (May, 2015). Another benefit is that community members own the process, rather than justice being administered by a judge or court that is far away. For minors, the Fairbanks North Star Youth Court is one agency using restorative practices to keep youth offenders with first- or second-offense misdemeanors out of the adult court system for substance abuse and other low-level offenses (NSYC, 2018). The North Star Youth Court is one of the only peer restorative justice programs in Alaska that works in conjunction with local law enforcement to have the youth court try real cases (Brennan, 2017; Chomicz, 2016). North Star Youth Court executive director Jazzanne Gordon-Fretwell described traditional viewpoint of crime being a "violation of the law and the state" and the restorative viewpoint where the crime is a "violation of people and relationships" (Gordon-Fretwell, 2018). Since its inception in 1995 the North Star Youth Court has found success

working with youth to learn conflict resolution skills or other strategies to help them become more successful in the future while meting out appropriate sentences to repair the harm caused because of their action. Zachary Mason, North Star Youth Court board chair, noted his disappointment that there is currently a lack of cases, and he perceives it as "missed opportunities" for youth who made a mistake to get a second chance to make it right (Brenner, 2017). Taking these lessons of successful use of restorative justice in the criminal justice system, there is reason to believe Alaskan schools may benefit from implementation of restorative practices as a means of addressing harm while rebuilding relationships through non-retributive approaches. Drewery (2016) frames the use of restorative practices as a way to shift the framing of Maori students who have "'poor educational attainment" to "colonization and its aftermath" (p. 202). Similar academic gaps exist within many American school districts, including FNSBSD (2018b). This aligns with intentionally working to create culturally responsive and respectful practices to engage students from diverse backgrounds and recognizing the presence of trauma in Alaskan students (Betters-Bubon, Brunner & Kansteiner, 2016; State of Alaska, 2013).

Trauma-informed schools in Alaska. There is a high level of need for trauma informed practices in schools in Alaska. Youth in Alaska have relatively higher rates of adverse childhood experiences (ACEs) than youth from other states (State of Alaska, 2013). Statewide, 22% of Alaskans have experienced one ACE, 25% have experienced two to three ACEs and 17.3% have experienced four or more ACEs (State of Alaska 2013). The estimated lifetime costs of childhood maltreatment for each affected individual at approximately $48,000, including nearly $8,000 for special education costs (State of Alaska 2013).

Some school districts and individual schools in Alaska have moved to incorporate trauma-informed practices with positive results. Juneau schools adopted Collaborative Learning

for Educational Achievement and Resilience (CLEAR) (Washington State University, 2015. as cited by Sidmore, 2016) and reported increasing reading scores by twelve percent. In Anchorage, Northwood ABC Elementary School started with staff development with the book Fostering Resilient Learners by Souers and Hall (2016) and used Title I funding to support professional development. They experienced success using strategies such as changing "*tardy*" slips to "*We are glad you are here today*!" slips for students arriving late and changing detention to "time in" where students meet one on one with an adult to talk through what caused the harmful behavior and ways the student can repair harm caused (Reidy, 2018). The interventions Northwood ABC describes also are elements of restorative practice in action (Reidy, 2018).

Additionally, administrators in some school districts across Alaska, including the Fairbanks North Star Borough School District (FNSBSD), are reviewing their comprehensive discipline policies, which presents an opportunity to integrate trauma-informed practices into existing policies (Education Northwest, 2017). For example, core values of the FNSBSD as determined through focus groups and surveys have emerged, on which the new discipline policies will be based. Several of the values identified so far align with the school counselors mission including "safety for all students", "flexibility, so students can be served as individuals" and "a focus on prevention" (Education Northwest, 2018, handout). Details on the FBSBSD are provided below, including demographic data, outcome data gaps and an overview of the FNSBSD Comprehensive Counseling Program (2009).

Fairbanks North Star Borough School District (FNSBSD). The FNSBSD serves 13,702 students, with 33% of students qualifying for economically disadvantaged or homeless/migrant status (FNSBSD, 2018). One quarter of the students served are connected to the military and 64 independent home languages are spoken. A disaggregation state-level data

suggests that over 8,900 students (65%) in the FNSBSD have experienced at least one adverse childhood experience (State of Alaska, 2013). There is also an achievement gap between youth of Euro-American decent and other ethnic minority groups on the PEAKs standardized assessment. All minority groups perform below the level of youth of Euro-American descent, and the gap is especially wide for youth identifying as African American and American Indian/Alaska Native (FNSBSD, 2018). There are also higher rates of in-school, out-of-school suspensions and expulsions among minority students in the FNSBSD (Department of Education, 2014). For example, students identifying as American Indian/Alaska Native made up 10.3% of the total student population in FNSBSD, 20.6% of the students receiving out-of-school suspension were identified as American Indian/Alaska Native (Department of Education, 2014). These findings align with national-level studies where minority students receive a disproportionate number of referrals, suspensions and expulsions (e.g., Skiba et al., 2002; Wallace et al., 2008).

The FNSBSD Comprehensive Counseling Program (2009) outlines the role of the school counselor and the expectation that school counselors will use data to inform their program goals and directions, and align with the ASCA National Model (ASCA, 2012). ASCA released updated student competencies in 2014, which differ from the competencies described in the FNSBSD's program (2009). Several of these mindset and behavior standards are directly in line with the use of trauma-informed and restorative practices in the school system previously noted in Figure 1 (see Appendix A).

Challenges of time and resources. School counselors have broad responsibilities in implementing a comprehensive counseling program, and often are torn between competing demands of delivering direct services to students with high needs, classroom instruction, tracking

and managing 504 plans, along with other administrative duties and broader data-gathering and analysis to support deliberate counseling program development. For many counselors, there is a lack of time to seek out and compile resources regarding trauma-informed schools and restorative practices as specifically related to historical trauma, refugees, immigrants, military populations or any other number of specific needs in their student body. By creating a single resource compilation, counselors will have a better opportunity to focus on the changes that can be made at their site, and begin a slow, sequential implementation that supports their mission rather than becoming one more thing to do.

The Alaska Native Knowledge Network (ANKN) published standards defining culturally responsive schools (1998). These standards are available to assist schools throughout the state assess whether responses are culturally appropriate for Alaska's Indigenous students and offer considerations for students from other diverse backgrounds as well. Restorative practices align with several of these standards, including student standard B:

> Culturally-knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout life. (p.6, ANKN, 1998).

Through the use of restorative practices such as Calricaraq (Dominick, 2018) or circle peacemaking (Jarrett & Hyslop, 2014), traditional ways of healing as passed along by the Elders can be used to support students who identify as Alaska Native or American Indian, as well as other ethnic groups in Alaska such as Hmong, Hawaiian, Samoan and others. For all Alaskan students irrespective of home culture, learning to take responsibility for one's actions and resolve conflict before it escalates to violence are life skills that will set students up to be successful individuals. Restorative practices show promise as a tool to use to support a comprehensive

counseling program, and guidance and resources will assist counselors in incorporating these practices into their own program.

Key findings from the Literature

Below are the key findings from the literature in relation to each research question are presented below.

Research Question #1. *What are the implications, opportunities, and barriers associated with restorative practices being implemented in the Fairbanks North Star Borough School District?*

The traditional zero-tolerance approach of the past twenty years has not addressed the root issue of misbehavior and has exacerbated students disengaging with school (APA, 2008). There is clear evidence of schools reducing their rates of suspension and discipline referrals upon implementation of restorative practices (e.g., Harden et al., 2013; Karp & Breslin, 2001; Katic, 2013; Mirsky, 2011). FNSBSD has gaps in discipline, achievement and attendance data when disaggregated by race and socioeconomic status. Restorative practices have been shown to ameliorate these gaps in other districts (Ablamsky, 2017; Department of Education, 2014; FNSBSD, 2014; Fronius et al., 2016). Further, restorative practices are one component of creating trauma-informed schools and safe learning environments to address the impacts of childhood adversity, trauma and toxic stress (Craig, 2016; TLPI, 2005). To implement restorative practices to have the maximum positive impact on school climates, students and staff, there are specific opportunities and barriers to consider.

Restorative practices exist along a spectrum of interventions, ranging from small shifts in language when speaking with students to full-scale restorative conferences with mediators and trained facilitators to handle all school discipline (Amstutz & Mullet, 2005; Fronius et al., 2016). This spectrum provides flexibility for individuals and/or school communities about the scope of practices implemented. Due to the broad nature of these interventions, there is great opportunity

for raising awareness of the impacts of trauma and offering small adjustments for teachers, counselors, administrators and staff interested in learning more. Furthermore, teachers exposed to restorative practices appreciate having concrete tools for teaching empathy, a student-centered fair process for handling conflict, a proactive approach that recognizes individuals are more than one set of behaviors, and the overall positive impact on school climate (Alvis, 2015). Within the FNSBSD there is an additional opportunity with the timing of the comprehensive school discipline report being released in December, 2018. Thus far, restorative practices align with the stated values and vision for the discipline review and may be a practical piece to include in the upcoming policy changes (Education Northwest, 2017).

There are several limitations with implementing restorative practices. There is a lack of quality data regarding the implementation, effectiveness or amount of exposure to restorative practices for individual students in schools (Hurley et al., 2015). Another concern is the level of training needed for a district to successfully implement restorative practices in their district (Alvis, 2015; Hurley et al., 2015). Further concerns expressed in the literature included getting teacher buy-in, the cost of using restorative practices, the amount of time necessary to be trained and the time required during the course of a regular school day (Alvis, 2015; Blitz, Anderson & Saastamoinen, 2016; Hurley et al., 2015).

Alvis (2015) investigated teacher perception of restorative practices and found many teachers, while interested and agreeing with the philosophy of restorative practices, were resistant to having one more thing added to their workload. This barrier was noted in other studies as well and may be a consideration for FNSBSD, given the amount of major changes teachers have experienced in the past five years.

Defensive reactions on the part of school personnel when receiving training on trauma and reducing existing discipline and achievement gaps was a surprising finding in a few studies (Cole, Gregory & Ristuccia, 2013; Blitz, Anderson & Saastmoinen, 2016). In these cases, teachers interpreted the information around trauma-informed practices and the gaps in discipline data by race as indications of racism or racist tendencies. Their findings encourage proceeding slowly and providing information about the impacts of trauma from a neutral perspective and from knowledgeable facilitators.

Finally, not all offenders will be ready or willing to participate in restorative justice. For restorative justice to be effective as a disciplinary intervention, offenders must be willing to take responsibility for their actions. While many may benefit from this practice, there will be some students for whom this process will not be effective.

Research Question #2. *What role can the school district's counselors' play in implementation of restorative practices?*

There is little literature regarding the role of school counselors in utilizing restorative practices as part of a comprehensive school counseling program. Implementation of restorative practices is an empirically-sound intervention that aligns with the ASCA National Model(2012) (Bramblia, 2015). Restorative practices are culturally appropriate for use with rural Indigenous populations (Drewery, 2016; Hewitt, 2016). Schools where counselors have implemented comprehensive counseling programs have demonstrated tangible results in higher graduation rates and academic scores, with fewer referrals (Carey, Harrington, Martin & Stevenson, 2012; Carey, Harrington, Martin & Hoffman, 2012; Lapan, Gysbers, Stanley, & Pierce, 2012; Laplan, Whitcomb, & Aleman, 2012).

Restorative practices is one additional data-driven, culturally responsive, trauma-informed tool counselors can add to their toolbox and share with their colleagues. Counselors may also provide information and trainings through collegial and peer interactions possibly avoiding defensive reactions and increasing the likelihood of teachers accepting the information, addressing concerns noted Cole, Gregory and Ristuccia (2013) and Blitz, Anderson and Saastimoinen (2016). This also allows counselors to gradually implement restorative practices over several years, rather than having all of the information presented at one time. Counselors can present information about trauma, provide one or two suggestions or opportunities over the course of each quarter to continue the dialogue, while allowing teachers space to process and experiment in ways that work for their classroom. Counselors can also use restorative chats or circles with students and demonstrate the positive impact of restorative practices by example to increase teacher buy-in.

The following application is designed as a professional development tool for the elementary school counselors in the FNSBSD to provide a basic overview of the impacts of trauma, historical trauma's legacy in Alaska, become familiar with restorative practices and how they can be incorporated into a comprehensive counseling program. This training will provide a physical exercise to explore historical trauma from the Caricaraq practices (Dominick, 2018), and will provide resources for counselors to take back to their schools. Finally, a general three-year implementation plan is provided as a starting point for incorporating restorative practices into a school site.

Application

Meeting the needs of students with a trauma background requires understanding that trauma exposure, particularly toxic stress affects brain development, physical and mental health, and may manifest in a variety of ways in a school setting. For best results, all staff in the building need to be on board with using restorative practices for a culture shift to occur where students can feel safe and supported, even when disciplinary actions are required (Souers & Hall, 2016). Restorative practices span a continuum from informal to formal and individual to schoolwide (Amstultz & Shultz, 2005; Mirsky, 2011). Schools that have implemented restorative practices have demonstrated a reduction of discipline referrals (i.e. Fronius et al., 2016; Gonzales, 2012; Hopkins, 2002; Macready, 2009; Mirsky, 2007; Stinchcomb et al., 2006). There is emerging literature on the success of using restorative practices in Alaska within the criminal justice sector as well, especially with individuals from rural Alaska (May, 2015; North Star Youth Court, 2018; Sidmore, 2016). There is also evidence of the positive impact of using restorative practices with Indigenous and minority populations (Riestenberg, 2012; Wearmouth, Mckinney & Glynn, 2007).

As such, a presentation and resource kit for school counselors in the FNSBSD has been created. The rationale for creating this presentation is twofold. Within the literature there is little research regarding the role of the school counselor in implementing restorative practices in their schools as part of a comprehensive counseling program. This application seeks to address that gap by creating a presentation to educate elementary school counselors in the FNSBSD about restorative practices and ways these practices may support the goals of a comprehensive school counseling program, such as creating a safe environment for all students and addressing ASCA Mindset and Behavior Standards (ASCA, 2014). There is potential for restorative practices to be

used as a preventative tool for building community, teaching students how to resolve conflict peacefully and to engage disaffected students through use of fair processes (Kelly & Thorsborne, 2016; Riestenberg, 2012). There are also reasons to believe implementation of restorative practices may address achievement, discipline and attendance gaps in a positive manner (Fronius et al., 2016; Gonzales, 2012; Hopkins, 2002; Macready, 2009; Mirsky, 2007; Stinchcomb et al., 2006).

Additionally, the FNSBSD is in the process of completing a comprehensive discipline policy review, with results expected to be presented to the school board during December, 2018. Based on information provided in this comprehensive literature review, restorative practices align with many of the stated values and goals of the FNSBSD stakeholders (Education Northwest, 2017). This presentation is also in anticipation that there may be recommendations to incorporate some form of restorative practices in the future. The literature is clear that trauma-informed and restorative practice professional development can backfire and lead to resistance and hurt feelings when done quickly or presented as a mandate (Alvis, 2015; Blitz, Anderson & Saastimoinen, 2016). Given this risk, these materials are presented with a broad three-year timeline for implementation, with autonomy for each counselor to determine the best approach for bringing this forward to their individual sites.

This application is intended for school counselors with recognition that it is the school leadership team comprised of administration, school counselor and staff that need to be involved in making decisions to implement restorative practices as a building-wide program. This application provides background information, resources and tools for further discussion of restorative practices with a broader audience. The practices recommended may be adapted for use in the counseling activities as well as with classroom teachers and behavior specialists who

are interested in adopting these methods. School counselors will be presented with a live presentation on outcome data gaps for the FNSBSD (Department of Education, 2014; FNSBSD, 2018), historical trauma, and basic information about restorative practices and their use in Alaska. An interactive activity to demonstrate the power of adverse experiences and intergenerational trauma will be modeled so counselors may share the activity with their site if appropriate. Handouts will be provided that detail specific restorative practices, a potential timeline for implementation, possible tools to use in their buildings and resources for further professional development to share with their site. Counselors will also receive two prepared presentations, the first on trauma and its effects on learning, the second on restorative practices. Both presentations are designed to be resources for counselors to bring this information to their sites. The application's materials are found in Appendix B.

Conclusion

The State of Alaska is full of geographic, cultural and racial diversity within its schools, which are tasked with educating all students in the best possible manner. Through this project, it has become clear that restorative practices are sound, evidenced-based tools that school districts in Alaska would benefit from incorporating and adapting to meet their local needs. Restorative justice is making headway in the criminal justice system for similar reasons that restorative practices may be applicable to schools. For communities with a high percentage of Alaska Native/American Indian students, there are ways to use Elders and local healing practices in conjunction with restorative practices outlined in this paper to best create community and promote healing from historical trauma in their communities. Anchorage and other urban schools would benefit from incorporating the wisdom from Elders of various communities represented in each school such as Samoan, Hmong, Hawaiian, Sudanese, and Alaska Native among others. Restorative practices is an umbrella term incorporating a variety of tools designed to address harm through dialogue, care and reintegration of offender into the broader community. It is this author's hope this resource will be a starting point for educators and counselors interested in using restorative practices and may be adapted for rural or other communities based on each communities' unique needs.

A variety of further research avenues exist. There is little information about the level of knowledge about restorative practices currently present among school counselors or teachers in Alaska. Determining the base level of knowledge will inform the level of interest and what type of trainings are most appropriate to use. The Indigenous practices used to heal trauma, such as Calricaraq and Circle Peacemaking are working in local communities. Further exploration of and possible development of appropriate adaptations for local school communities may benefit many

students in the state of Alaska in culturally responsive ways. Finally, creating a shared resource where educators and counselors can compile and share practices or tools they find effective in their schools with other educators in the State will benefit all of Alaska's students. An online database that includes tools, resources and successes may also assist counselors in presenting a need for this information to their local school administration. This research would be especially useful for educators working in Alaska's many rural communities where the state's educational system is struggling to meet effectively the needs of rural students.

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Figures

Figure 1. The Social Discipline Window

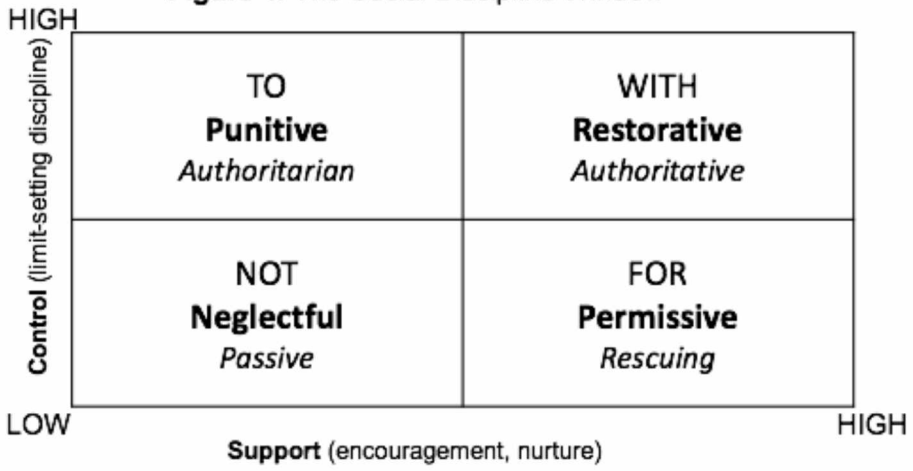


Figure 1. The Social Discipline Window adapted from "*The Psychology of Emotion in Restorative Practice: How Affect Script Psychology Explains How and Why Restorative Practice Works*," by V.C. Kelly and M. Thorsborne, p.57. Copyright 2014 by Jessica Kingsley Publishers.

Figure 2. ASCA Mindset and Behavior Standards Supported by Restorative Practices.

Mindsets: School counselors encourage all students [to have a] M3: Sense of belonging to the school environment.
Behavior Standards: Students will demonstrate the following standards […]
B-LS 9. Gather evidence and consider multiple perspectives to make an informed decision.
B-SMS 1. Demonstrate ability to assume responsibility.
B-SMS 7. Demonstrate effective coping skills when faced with a problem.
B-SS 1. Use effective oral and written communication and listening skills.
B-SS 2. Create positive and supportive relationships with other students.
B-SS 3. Create relationships with adults that support success.
B-SS 4. Demonstrate empathy.
B-SS 5. Demonstrate ethical decision-making and social responsibility.
B-SS 9. Demonstrate social maturity and behaviors appropriate to the situation and environment.
Figure 1. ASCA Mindset and Behavior Standards Supported by Restorative Practices.
Selections from the "American School Counselor Association Mindsets & Behaviors for Student Success: K-12 College- and career-readiness standards for every student" that are directly supported by the use of restorative practices. Published by ASCA (2014) in Alexandria, VA. Copyright 2014 by the American School Counselor Association.

Figure 3. Calricarcaq: An Indigenous Approach to Recovering from Historical Trauma

Calricarcaq, or medicine that brings peace and calm to a broken mind, is based on traditional Yup'ik healing. This program is based on the circle of life, from birth to death and identifies the important values, skills and roles through each life stage, with intention to attending to and supporting the spirit. .

Figure 2.. Image and information from Dominick, R. (2018). Calricaraq: an Indigenous approach to recovering from impacts of historical and lifetime trauma [Workshop and notes]. Anchorage, AK: Yukon-Kuskokwim Health Consortium. Copyright Yukon-Kuskokwim Health Consortium. *Used with permission*.

Appendix A, Calricaraq

Calricarcaq: an Indigenous approach to recovering from historical trauma

"Medicine in the form of love, compassion, patience, generosity and kindness coming from those around you, is the most powerful medicine for the heart, spirit and mind." – Yup'ik Wisdom of Quaryun

The Yukon-Kuskokwim Health Consortium has developed a method for addressing addictions, suicide, domestic violence and other behavior issues using traditional healing wisdom passed down from the Elders. Calricarcaq, or medicine that brings peace and calm to a broken mind, is based on traditional Yup'ik healing. This program is based on the circle of life, from birth to death and identifies the important values, skills and roles through each life stage, with intention to attending to and supporting the spirit. The healing journey begins with awareness and understanding of the role of cultural trauma and its impact on the Indigenous communities in Alaska (see backpack exercise in Appendix B). The second stage is Qaruyun or healing activities where reflection and acceptance occur through hearing other stories from the community. The third stage is engaging the village support system through the use of healing circles. Finally, the members of the community engage their own Calricaraq and use their process of transformation to work to heal others in their community (Dominick, 2018).

Of the issues raised in Rose Dominick's presentation for the Alaska Department of Corrections (2018), one image resonated especially strongly regarding the impact of colonialism. Using the metaphor of an iceberg, where visible culture is reduced to food, language, dance and traditions, she explained that the hidden elements of culture (worldview, beliefs, pathway to wellbeing, common humanity and traditional healing) were erased by colonialism. While there has been a revival of surface elements of culture, and inclusion of these activities into some

schools and communities, these surface "culture" elements lack therapeutic healing value (Medicine).

The Yup'ik view of mental health challenges was using the metaphor of the road where each human being is born to walk the road. The road is full of bumps and barriers, and it is important to teach awareness for individuals to recognize when they have gotten off the path. Dominick (2018) noted that when an individual experiences trauma, the individual starts down a new path leading towards destruction and death, reacting with the primitive brain. It is through Calricaraq skills that individuals and communities can return to the good path. Integrated in this raising of awareness is teaching healthy coping behavior, (see appendix) learning from Elders (apercetaartet), and how community functions. Among the wisdom shared in this presentation, Dominick told how Elders would remind individuals that "when something happens, don't use the first mind (the emotional reaction), and don't use the second mind (seeking retribution). It is better to use the third mind (examine your response) and if it creates harm, don't do it, and if it doesn't create harm, then do it."

Finally, the five Cs are one method of teaching how to move past the historical trauma. The Cs are a method of releasing both control and responsibility for the shame and hurt of the past to be able to move forward with peace (Dominick, 2018).

We have no CONTROL over experiences we encounter in our journey of life, and so we are not the CAUSE of harmful behavior in our lives. We cannot CURE others harmful behavior. So, we must learn to take CARE of ourselves. We must learn to CELEBRATE who we are, it contributes to thinking and feeling good about ourselves and building a good life. (Dominick, 2018, p.10)

This teaches awareness skills to recognize negative emotions as an indicator that something needs to be done. The Calricaraq approach to healing is working well to address hurts ranging from substance abuse and current family dysfunction to the root of pain in the legacy of historical trauma carried by all Alaska Native people.

The following page contains the Calricaraq talking circle description and directions, shared with permission from Rose Dominick (2018), as presented at the Calricaraq workshop in June, 2018.

Handout: Calricaraq (Yup'ik) Talking Circles

When you are ready to tell your personal story, you will know. The first time is always the hardest, but you have all the support among this group. Talking circles have important rules to follow and complete trust is part of it; Yup'ik and Cup'ik circles are relevant to the Calricaraq Cycle of Life in that joining in the group and participating will enable your personal growth in a very positive and powerful way. There are many emotions running high leading up to telling our story.

Crying is often part of talking circles. Contrary to popular belief, crying is encouraged along with our storytelling. Crying helps to release unresolved grief, it helps us to let the pain go and we feel better afterwards. Every individual in the circle has equal opportunity and equal support and it shows how we sit together in that formation. The circle and the center point represent *"Ellam Yua", "Creator".*

When a person shares a story, the rest of us just listen within the circle. The person talking adequate time to tell the story he / she wants to share; there is no pressure about time limits. As a person talks, all the spoken words fall down on the floor and given away to *"Ellam Yua".*

The Qaruyun Talking Circle Facilitator manages the session. (The following house rules are observed and the facilitator will go over this narrative with the group):

Talking Circle equipment needed:

1. Adequate number of chairs and space to form a circle
2. An object to hold in the hand; for example, a story knife or other figurine. This object will be used to control who speaks in turn. This object is given to the first person who plans to share a story
3. Box of tissue handy in the middle of the circle

Talking Circle Rules:

1. Talking Circle is to be held in a quiet space with NO INTERRUPTIONS by other people walking around
2. We are in the circle just to listen. No one is to tell tales to friends about what is heard in the circle. What we hear is left there.
3. After everyone takes a seat, the Facilitator may start with his or her own personal story OR ask if someone would like to begin. (The first person who plans to talk will hold the story knife or figurine.)
4. After the first person is done talking, the object is passed to the person to his or her left. If the next person plans NOT to talk, then the object may be passed on the next person to his or her left.
5. As we listen to personal stories, the speaker may begin to cry. When a person is crying, no one is to touch or stop the crying. It is part of healing so we let the crying go on as much as is needed. We keep the box of tissue near the person and that's all we do for now. Others may need to cry along with the speaker; that is also welcome. We only listen and stay in our seats.
6. Everyone in the circle is given an opportunity to talk. When the talking circle is completed, everyone is free to console each other. This is an opportunity for good wisdom to be brought out.
7. Self-care is important. Drink plenty of water at home. It will help clear out toxins from your body. Get plenty of rest each night. It will help renew your energy for activities outdoors.

Appendix B, Application

Presentation and Resources for School Counselors in the Fairbanks North Star Borough School District to Support Implementation of Restorative Practices.

By

Anne Kettle

University of Alaska Fairbanks

Table of Contents

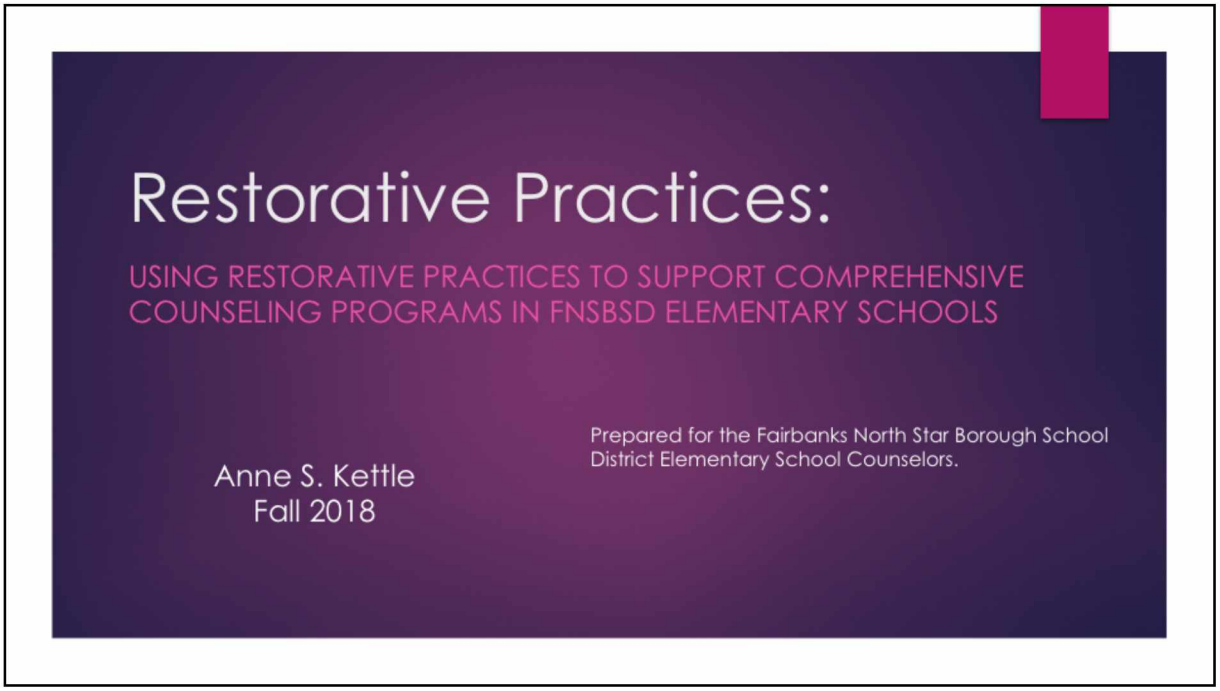
Welcome to your tool-kit for using restorative practices!

This tool-kit is designed to support you in thinking about how restorative practices may support your school counseling programs, as well as provide resources to share with your fellow staff members. Restorative practices are more attitude and approach to dealing with children than something brand new. As counselors, you will recognize techniques and strategies you use each day. The goal of these materials is to give you support in sharing these ideas with your school staff as well as providing ideas for implementing restorative practices intentionally as part of your school counseling program.

The following items are included:

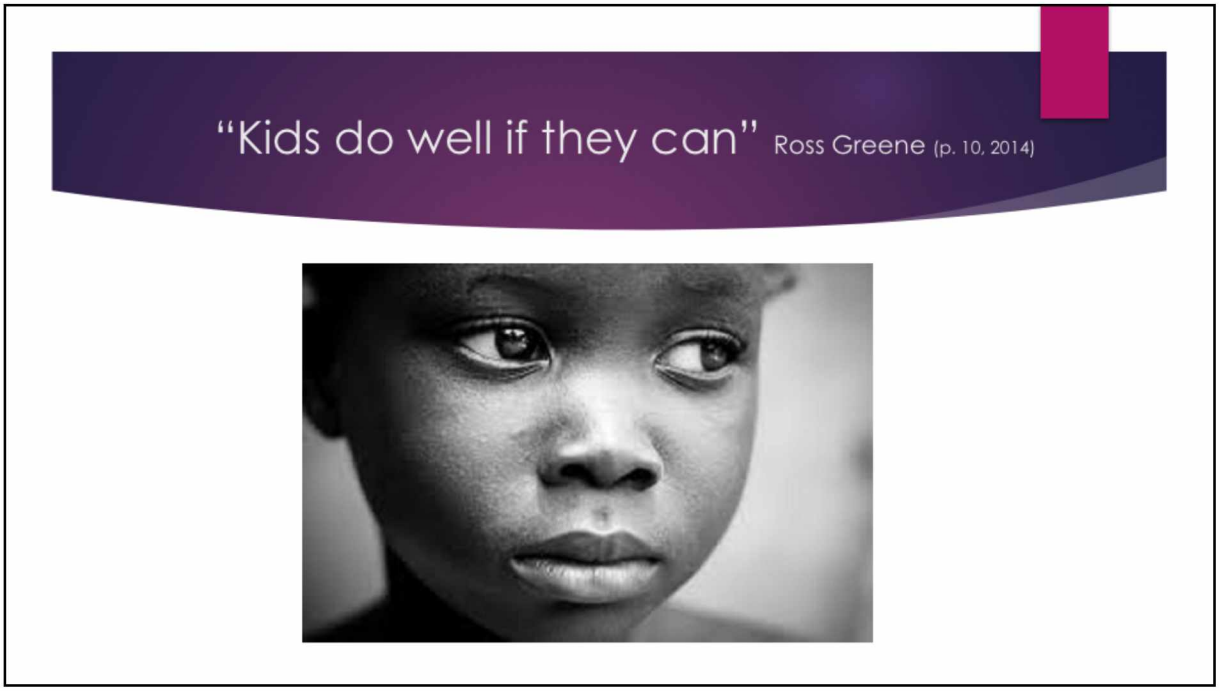
- Today's presentation and notes, including links to the outcome data gaps noted in the presentation and the Backpack Activity
- Presentations to share and modify
    - How trauma impacts learning
    - Restorative practices
        - Within these presentations there are two types of information in the notes.
            - [Information in brackets is intended for you as the presenter to consider for each slide, such as directions, which handouts align with that slide, etc...]
            - The regular text provides a script to support the information presented on the slides.
- Information on further resources about trauma-informed schools, restorative practices and historical trauma
    - Hand-outs
    - Deeper information on Calricaraq
- Potential timeline for implementation
- Professional development resources including video and book recommendations
- ASCA Mindset and Behavior Standards directly supported by restorative practices

If you have questions, please contact me at anne.kettle@k12northstar.org



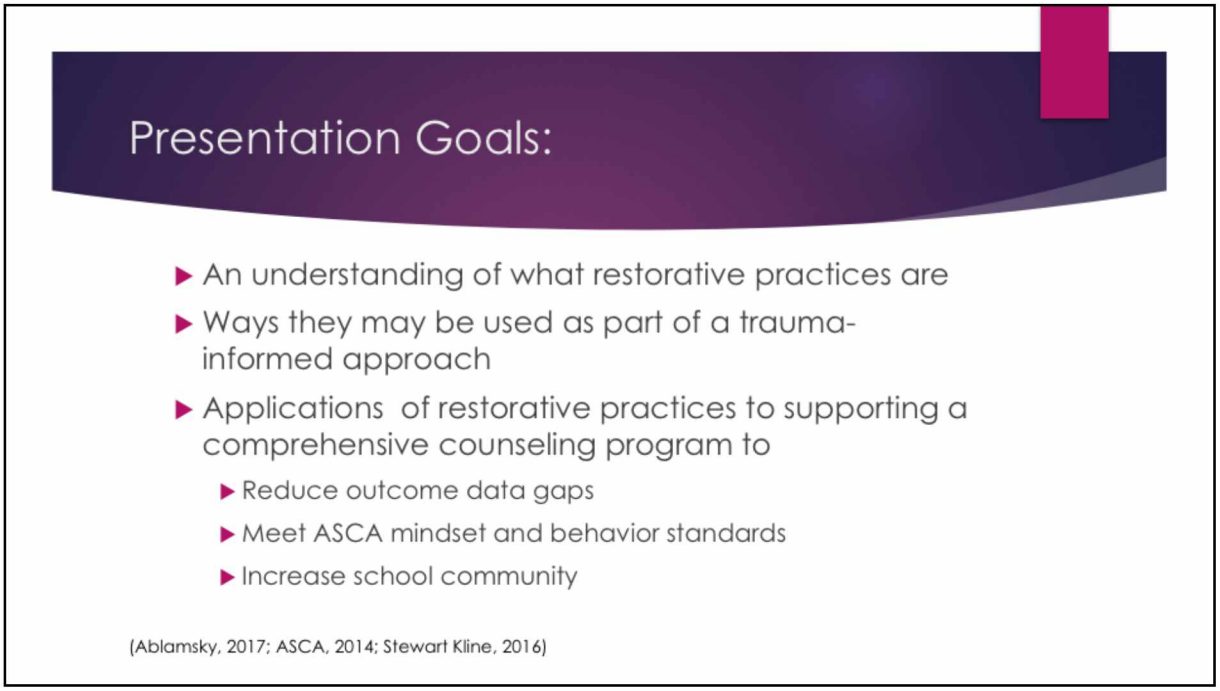
The notes section of this presentation will include supporting information for the presenter, including a sample script and explanations of items referenced in the slideshow.

There is an interactive activity on slide 12 that requires preparation on the part of the presenter.

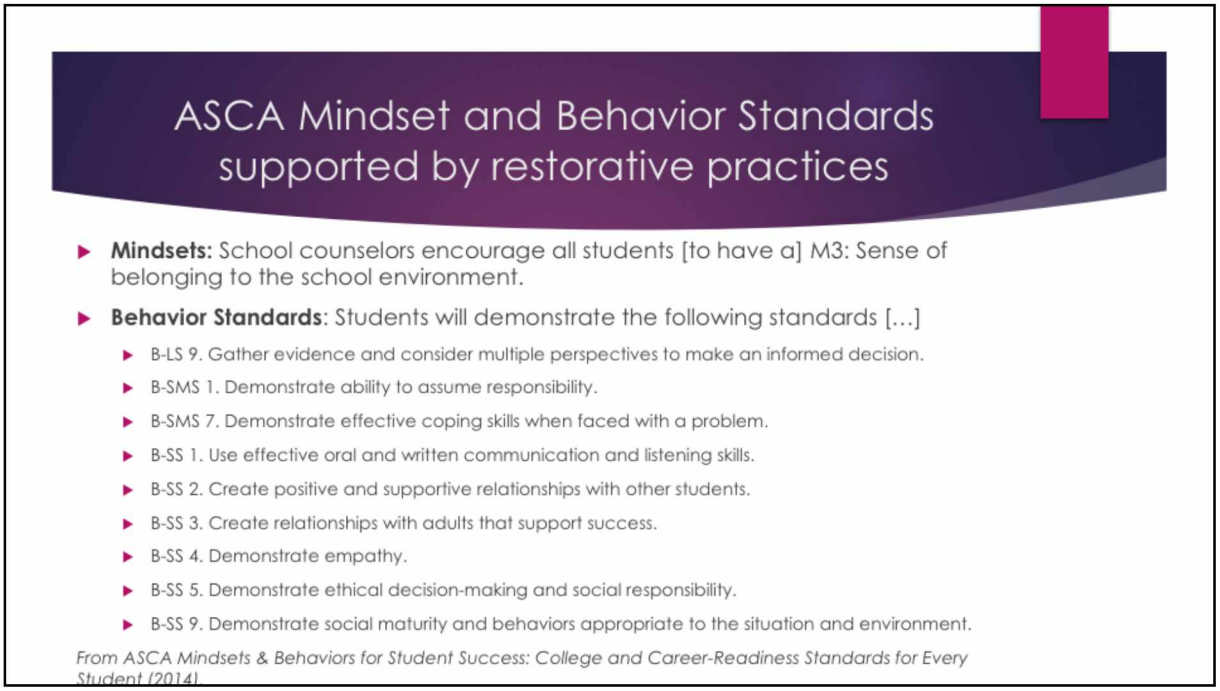


[If you are comfortable, share a specific story from your own experience]

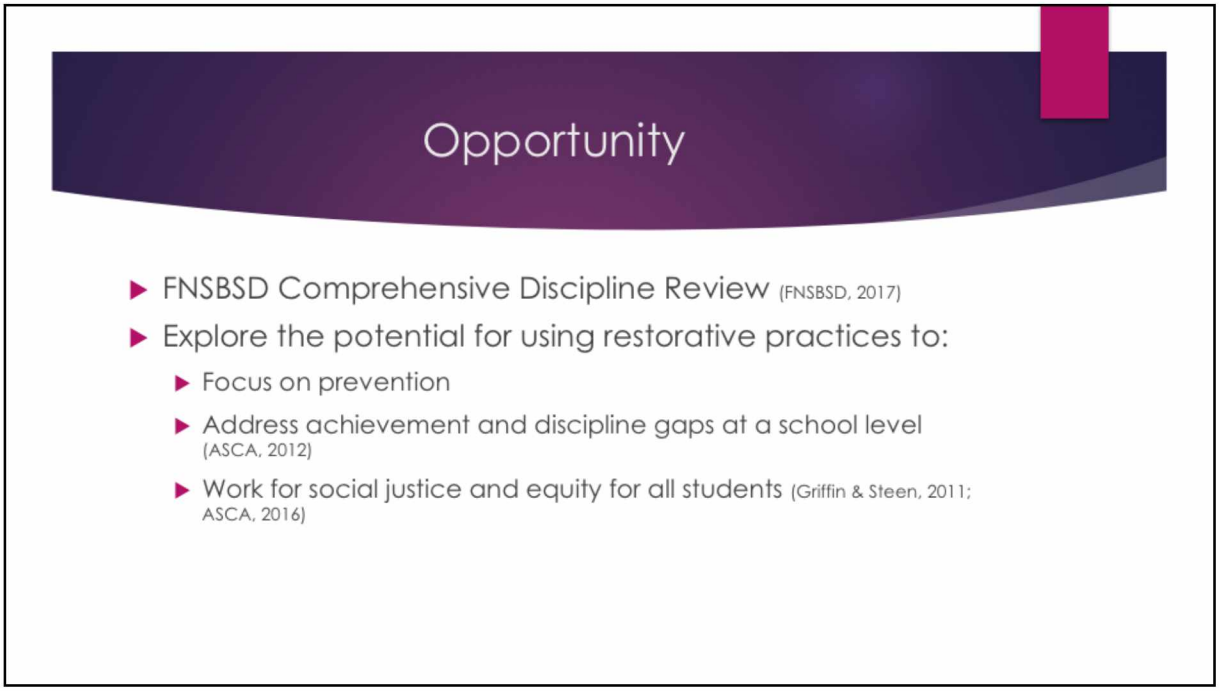
We all have stories of "that kid" whose needs exceeded the ability to cope with normal school day situations. Dr. Ross Greene's philosophy is that "kids do well if they can" (p. 10, Greene, 2014). Educators vary in their level of awareness about the impact of trauma and the ways trauma disrupts learning. As school counselors, you are in a position to begin sharing information with teachers and administrators to help them see students with fresh eyes and shift to a relational approach with students.



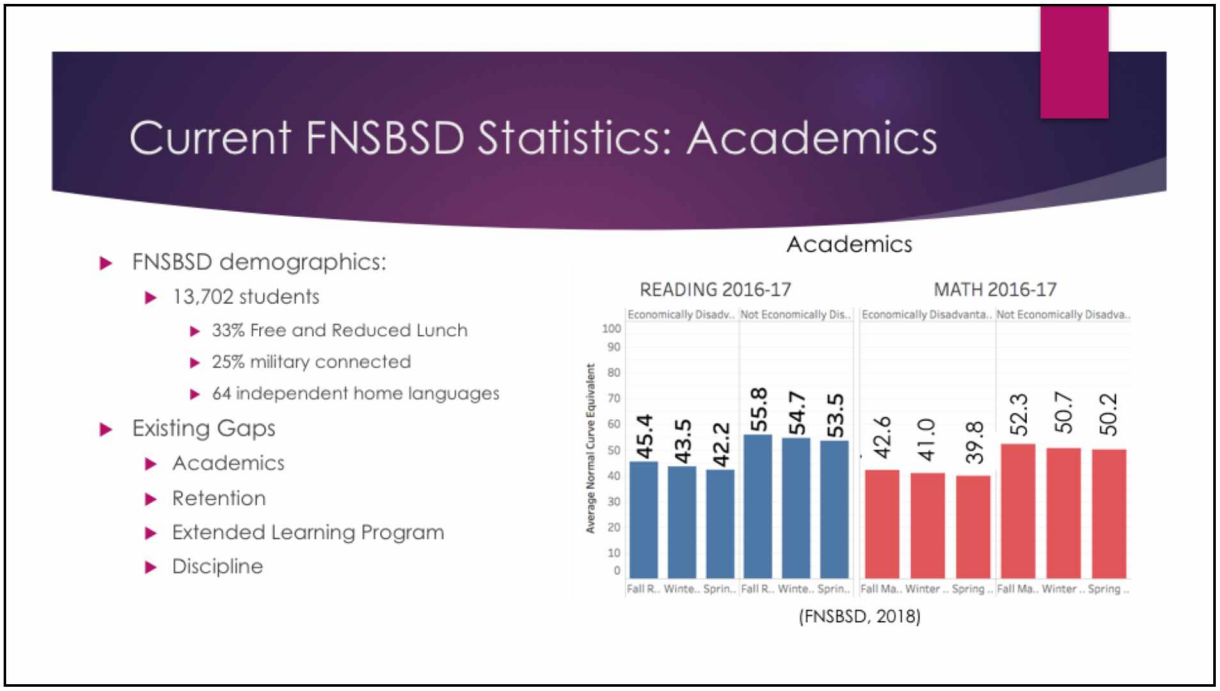
The focus of this presentation will be how restorative practices (which could be part of a trauma-informed approach) may be used within a comprehensive school counseling program to reduce gaps in outcome data, meet ASCA mindset and behavior standards and increase community within your school system.



These are the mindset and behavior standards that can be addressed through the use of restorative practices (ASCA, 2014).



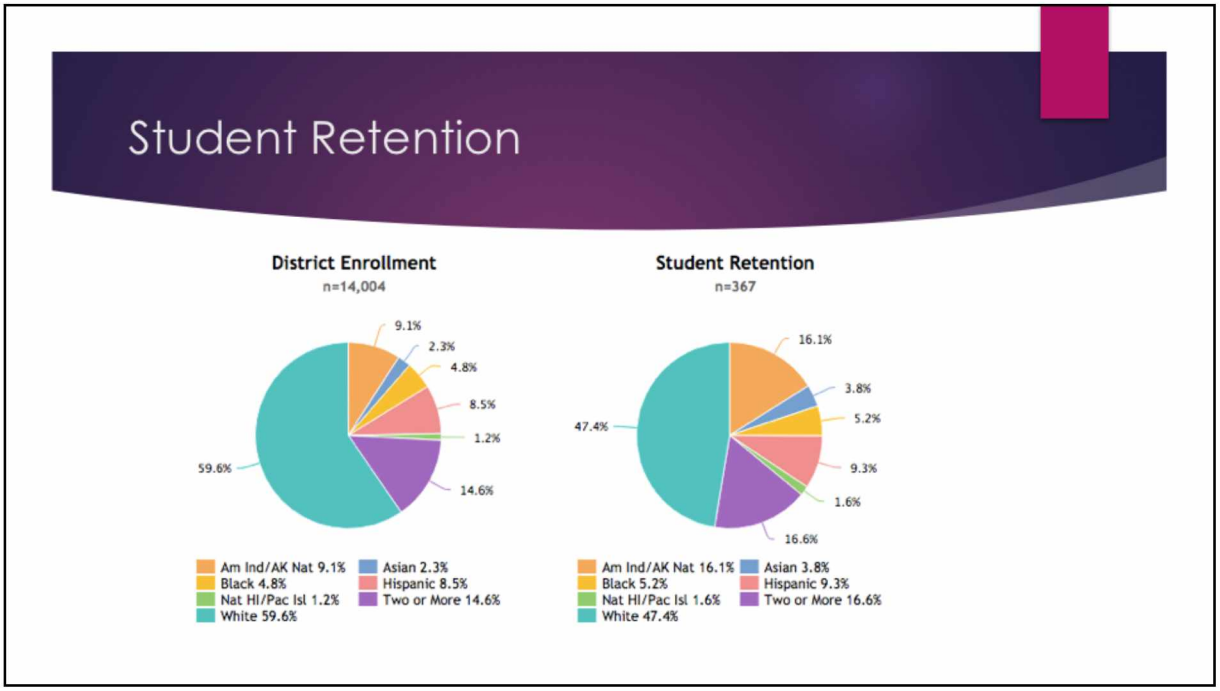
The Fairbanks North Star Borough School District is in the final stage of a comprehensive discipline review. Although the results of this review will not be shared with the school board until December, 2018, there is potential for some level of restorative practices to be included in the district's revised plan. This inclusion would align with the current trend in many districts to implement restorative practices (e.g. Oakland School District, San Francisco Unified School District, the state of Washington, the state of Minnesota(Riestenberg, 2012; San Francisco Unified School District, n.d.). Restorative practices encompass restorative justice, which is used with success in Alaska with several rural villages in the criminal justice system (May, 2015). Further, it is recommended to use the term restorative practices when working with Alaskan Native people as the term restorative justice may lead to assumptions that it is linked to the criminal justice system. The term restorative practices is more representative of incorporating community values for prevention and dealing with misbehavior (Jarrett & Hyslop, 2014). In this presentation, you will be provided with information, tools and ideas should restorative practices be adopted by our district. In addition, ideas will be discussed for ways you may use restorative practices in your comprehensive counseling programs.



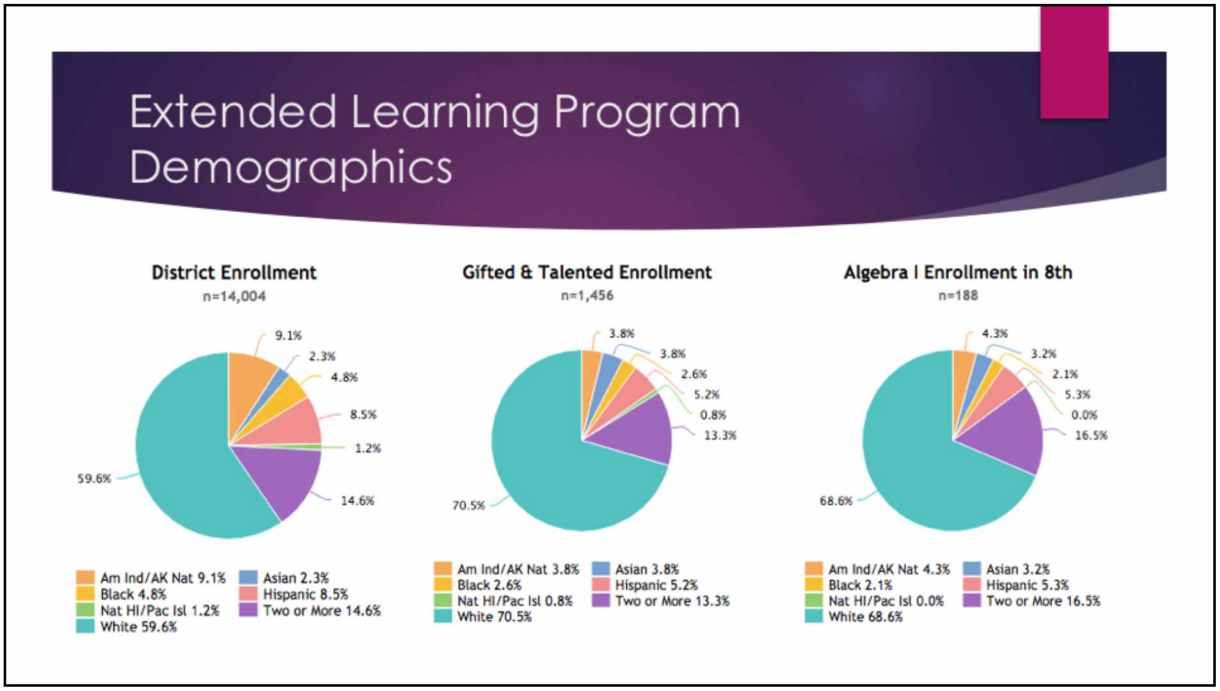
[The following series of slides presents a variety of types of outcome data for the FNSBSD, typical of data tracked and used by counselors in determining their program goals and needs.]

This district has over 13,000 students with wide diversity in ethnicity, socioeconomic status and unique cultural backgrounds. There are gaps in achievement or representation when variables such as academics, grade retention, participation in eighth grade algebra or discipline referrals when broken down by residential status, socioeconomic status or race.

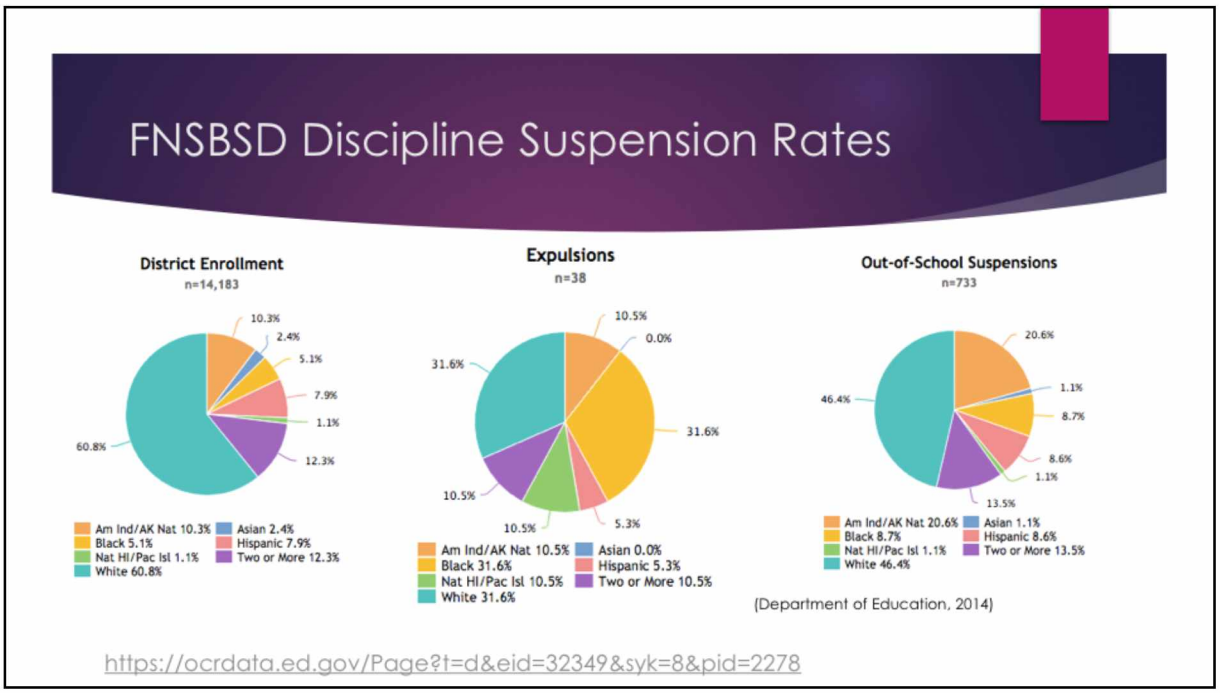
The graph at the right depicts an approximate 10 point gap in reading and math scores between students who are economically disadvantaged (left) and not economically disadvantaged (right). Similar gaps exist when breaking out student groups by race. For example, when comparing Alaska Native/American Indian students with non-Alaska Native/American Indian students, a 10 point gap emerged in reading and a 9 point gap in math. Similarly there was a 6 point gap in reading and 7 point gap in math between students who identified as African American and Non-African American. (FNSBSD 2018a, 2018b)



When looking at the retention rates, the largest discrepancy is among students identifying as Alaska Native or American Indian. These students make up 9.1% of the student body, but account for 16% of the students retained according to the Department of Education's Civil Rights Data (Department of Education, 2014).



Further, while White students make up 60% of the student body, they make up 70% of the participants in extended learning programs (ELP) and Algebra I enrollment. ELP courses are filled with students who qualified through academic testing as gifted or talented. As counselors, these gaps are useful to be aware of so that you can assist in advocating for screening or reaching out to parents to help them understand if and how their child may participate. Considering that Alaska Native/American Indian identifying students make up 9% of the student body but only 4% are enrolled in advanced programs, advocacy is called for in this area (Department of Education, 2014



[Click through to bring up In-School suspensions, Out-of-school suspensions and finally expulsions]

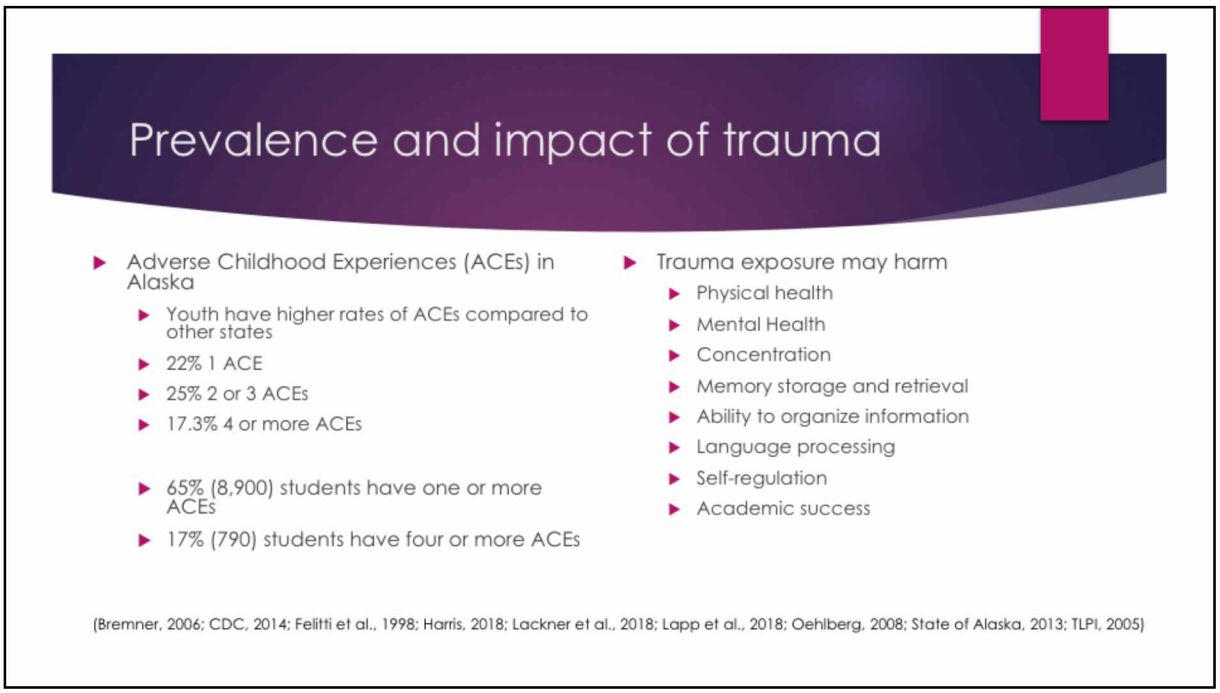
When looking at discipline rates, the information available by the Office of Civil Rights focused on racial differences, with the overall enrollment graph remaining at the left. With in-school suspensions (ISS), you may notice how the percentages change, and change even more dramatically with out of school suspensions (OSS).

For example, with the Alaska Native/ American Indian population, they are nearly doubled in representation among those receiving OSS. When looking at expulsions, Black students represent 31% of the suspensions, but only 5% of the student body.

This is our district's picture as a whole. Each school will look different, and I encourage you to go to the Office of Civil Rights data page. The link

is provided on this slide and in your resource materials. This link will help you check the statistics for your individual school.

With these gaps in mind, we are going to review a few statistics about trauma in Alaska, with a particular focus on historical or intergenerational trauma.



Adverse Childhood Experiences are one measurement of exposure to trauma.

A quick refresher if you have not talked about ACEs recently! A large study by the Center for Disease Control (CDC) and Kaiser Permanente, which has subsequently been referred to as the ACEs study, occurred in the 1990s. Findings were published by Felitti and colleagues (1998) and this study examined the medical records of thousands of mostly White, middle-class individuals who had health insurance and determined a dose-response relationship between the number of types of adverse childhood experiences (ACEs) and negative health outcomes. These findings spawned a vast number of subsequent studies, including state specific studies such as the Alaska ACE study conducted earlier this decade (State of Alaska, 2013).

The results of the CDC-Kaiser Permanente study and subsequent studies have been discussed in many forums, and in the educational world the term adverse childhood experience (or ACE) has become synonymous with “trauma”. Though the CDC study is specific in the types of trauma that are counted (parental divorce; physical, emotional or sexual abuse; neglect; witnessing violence towards a family member; living with someone with substance abuse issues; or living with someone who is mentally ill), there is no measurement of duration or level of toxic stress in a particular situation.

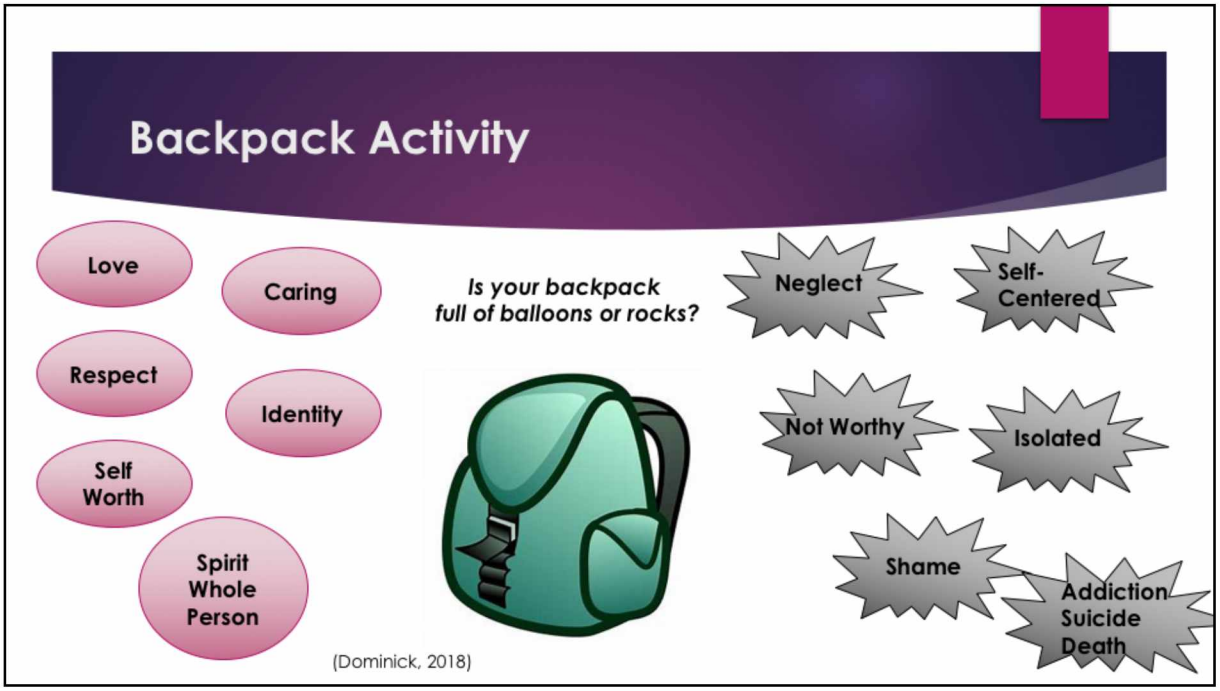
The term ACEs, however, is very helpful in quantifying types of traumatic experiences and providing a picture of the amount of individuals impacted by such events across our state.

[Key facts]
Researchers found that the state of Alaska has relatively higher rates of ACEs compared to other states. It was found that approximately 22% of our population has 1 ACE, 25% have 2 or 3 ACEs and 17% have 4 or more ACEs. This means 65% or nearly 8,900 students in Fairbanks have been exposed to one or more adverse childhood experiences. Nearly 790 of our students have had four or more ACEs. There is a dose-response ratio between number of ACEs and negative health outcomes, and negative academic outcomes as well.

Trauma exposure, or living with toxic stress affects physical and mental health in a variety of ways. See Nadine Burke Harris' TED talk for a full description of the physical impacts. In schools, we may notice an impact on students' ability to concentrate, memory storage, organization, language processing and self-regulation. As counselors we frequently see how deficits in these areas negatively impact a child's academic success.

[The Deepest Well by Nadine Burke Harris (2018) or her TED talk are excellent resources for individuals seeking further information about ACEs, trauma and the connection to physical and mental health.]

In Alaska, and particularly in Alaska Native communities, there are higher rates of alcoholism and suicide than the national average. These high rate exist as a result of the lingering impact of historical trauma in these communities affecting both familial relationships with each other and the educational system. The legacy of the boarding school era still affects our students and their families in visible and invisible ways (Dominick, 2018; Jarrett & Hyslop, 2014; Shafer, 1982). The next exercise is a powerful tool to share with your staff. It demonstrates the impact of trauma and intergenerational trauma on an individual (Dominick, 2018).



[The following activity will explain impact of trauma- to use in staff meetings with other teachers. See resource packet for full handout from Rose Dominick, 2018

Backpack Activity (as modified from the handout presented by Rose Dominick at the Calricaraq workshop, 2018).

Preparation:
Materials: an empty back pack, 6 balloons, 6 rocks, a marker, thumbtack and one volunteer to wear the backpack.
Prepare props before activity by blowing up and writing on each of the six balloons:
Love (trust, security}
Caring/sharing (compassion}
Respect, (honor, dignity}
Identity, (belonging,connected}
Self-worth, (self esteem}
Spirit (whole person}

Also write on each of the six rocks:

Neglect (abandoned, distrust} ·
Self-centered (me first, you owe me}
Disrespect (not worthy)
Isolated, (lonely, who am I}
Shame, (disconnected, cold}
Addiction, (Suicide, death}

Fill the backpack with the balloons, and place rocks within reach.]

The backpack activity will demonstrate how a person is born into this world pure, and through the course of life encounters negative situations. This exercise will demonstrate how through life a person's backpack can become heavy, and with help can become light again.

[Select a volunteer, strap them into the backpack in front of the group.]

"What do we use a backpack for?" [take group answers.]

Each person carries a personal backpack throughout life from the time we are born. These are tools and skills needed to use throughout life so that we are able to live with any adversity. To be able to be resilient no matter what we are faced with in life; to have ability to navigate through hardship of any form- (Death of loved one; victim of bullying; loss of any form; etc.)

[Ask the volunteer] "How does the backpack feel?" "Do you think you could walk a long ways with it on?" [Take answers, then ask for six additional volunteers to come up and stand in front of the group. Open the backpack].

When a person is born, his or her spirit exists, and is the foundation for all the subsequent emotion or experience. In this demonstration, the spirit balloon resides at the bottom of the backpack. In traditional Yup'ik families, each baby is brought up with love [take out the love balloon and hand it to a volunteer, word facing the audience], respect [same action, etc.], caring, identity, and self-worth. [If time and audience permit, invite each volunteer to share a story about their value from their childhood].

[When all the balloons are out, the presenter will pop each balloon one by one, while explaining the following]. This is what happens in the absence of love [pop balloon with thumb tack], respect [pop...] , identity, self-worth, and caring.

[Hand each volunteer a rock. Have the volunteer read the word on their rock before depositing the rock into the backpack].

The rocks are opposite of the virtues: Neglect, Self Centered, Not Worthy, Isolated, or Shame. Too much weight or sharp edges can pop the spirit inside, leaving addiction, death or suicide in its wake [Invite others to assist in defining these terms, or share your own definitions from your experience.]

[To the volunteer]. How does the backpack feel now? Do the rocks impact how far you think you can carry this backpack?
[To the larger group] What might we see if our students were carrying these rocks? With this constant pressure from the rocks, the behaviors we see in our classrooms might be driven from trying to shift the heavy load, or relieve the tension. This might be tuning out, expressing anger or other behaviors that are "off task" from what we asked the student to do. We don't know what balloons or rocks our students carry with them each day, nor do we know the further weight shouldered from their families.
[Invite the volunteers to form a human chain behind the person with the backpack. Place hands on shoulders of the person in front. Now ask the volunteer with the backpack to try to walk forward.]

[To the volunteer] Do you think you could travel far? How does this feel compared to the rocks alone?

Each human in the chain is a family member, perhaps grandmother, aunt, father, and ancestors whom you drag as they each carry their own heavy packs. When we view challenging behaviors from a place of people who are trying to lighten their load, we may see things from a different place. We may understand the behaviors of people around us as a response to their heavy loads. We also understand that we must help carry their burdens until they are able to unpack their own backpacks.

When parents unload their packs, it has a positive rippling effect on the following generation. It also allows that generation to let go of their grip on those who come after. [Ask a volunteers forming the human chain to drop their hands.]

Only the person wearing the backpack can remove the rocks from their pack. The rocks are theirs. Those of us in community can support this person by helping lift the backpack, easing the load until the person is ready to remove his or her rocks and replace the balloons. [Invite the volunteers to lift up the backpack with one hand, lightening the load.]

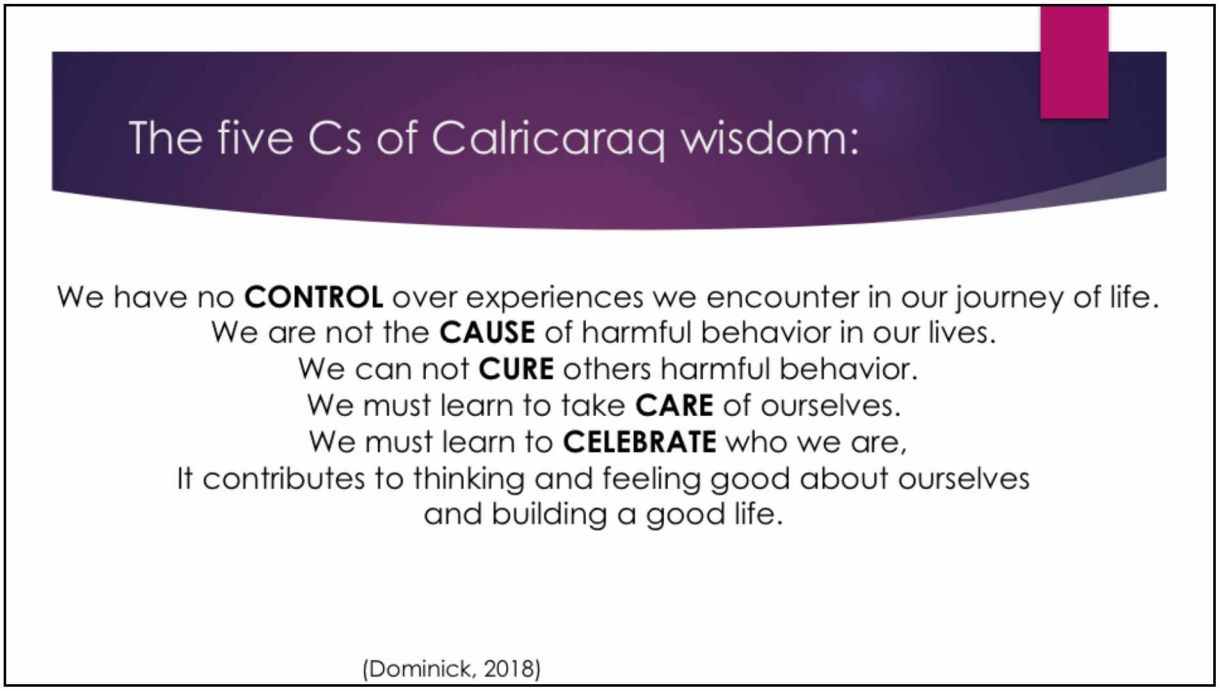
We can understand the unhealthy coping strategies that are used to seek relief from the heavy burdens they carry. They are not behaving to hurt us or because they do not love us. The unhealthy behavior is a strategy that helps them to relieve distress

because they may not have been taught how to cope with life's stressors in positive, healthy ways.

As a school community, we have the opportunity to teach, practice and reinforce healthy coping strategies, and to provide support that eases the stress of each students' load.

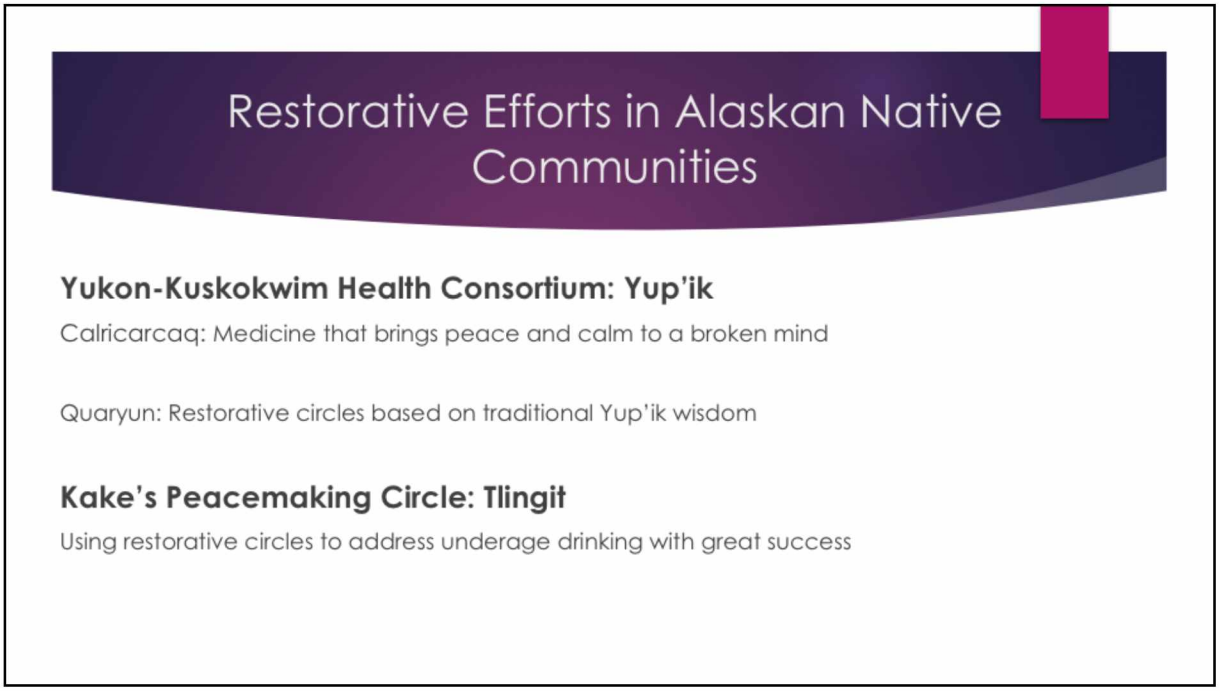
This activity was shared with permission by Rose Dominick at the Calricaraq workshop in Anchorage, and she encourages it to be used with any audience for whom you think this will be a benefit. I invite you to consider sharing this activity with your home site as a foundation for why addressing trauma and using restorative practices may be of benefit for your students.

[Next slide is a quote for transitioning from historical trauma to restorative practices]



Yup'ik wisdom to share with our staff and students.

Now we are going to look at specific restorative practices found in Alaskan cultures and communities, as well as tools that may be relevant to your own sites.



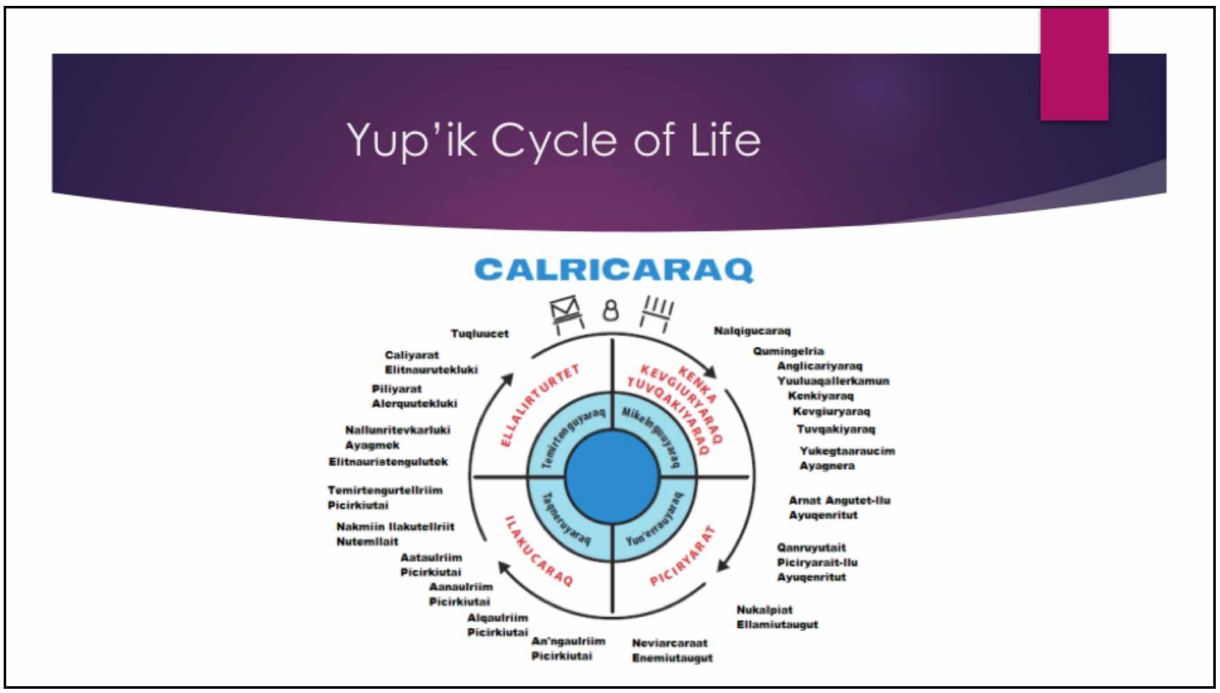
In Alaska, restorative practices can be found in a variety of communities. The Lower Yukon-Kuskokwim Health Consortium, based in Bethel, has created a restorative approach to addressing suicide and addiction in their community.

Calricaraq (Chahl-ree-chalk-hawk) is used in the Yukon-Kuskokwim Delta and is based on the wisdom and traditional healing of the Yup'ik elders. The image is the cycle of life from birth to death (in Yup'ik), and lays out the values to be learned in each stage of life, as well as roles and tasks individuals need to accomplish. At the center is the spirit which represents the importance of being rooted in connection to that which is larger than the individual.

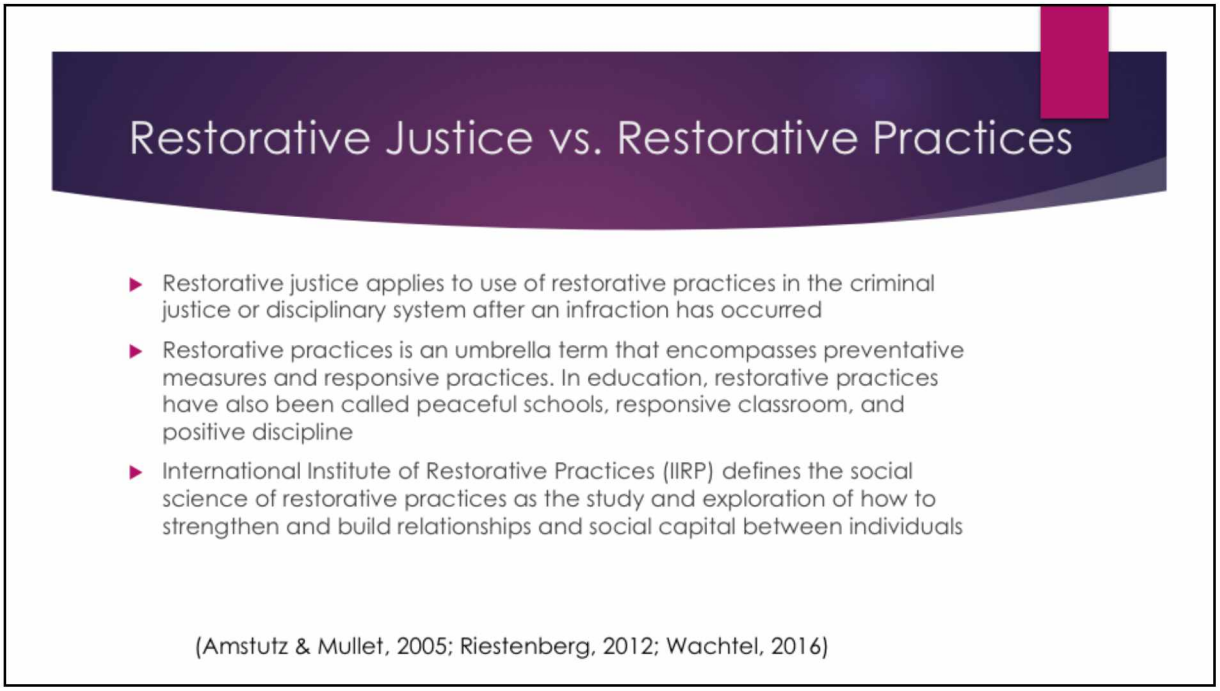
This model hinges on the core values of empathy, compassion, sympathy, patience, "being", humor, joy and unconditional love which are believed to be the foundation for life. Users of the model emphasize that these values should be taught during the first years and reinforced and shared as one ages. Within this model is Quaryun, or the Yup'ik restorative circles.

Another Alaskan community uses restorative circles to bring healing. Kake, Alaska uses Peacemaking circles, based on T'lingit traditional practices as a means of

addressing underage drinking and substance abuse. This program was brought forth by Magistrate Michael Jackson who was inspired by the use of restorative practices in Canadian T'lingit communities and the successes that ensued as a result. This program has been very successful in Kake, and has assisted 76 of 80 youth offenders avoid the Alaska state judicial system for underage drinking violations during the first four years it was in place (DHSS, 2010).



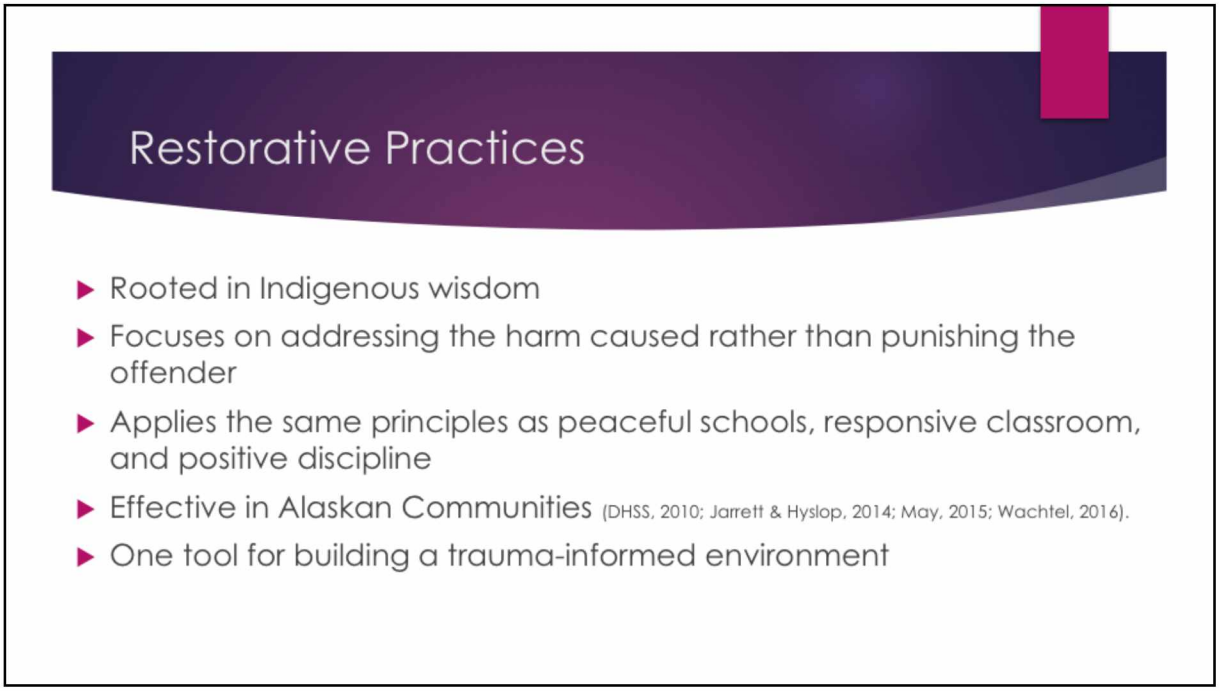
This is the visual depiction of the Yup'ik cycle of life, or Calricaraq.



This brings us to restorative practices. Restorative practices is the term most commonly used in the field of education to refer to practices that seek to build relationships, and when harm is caused to address the harm and repair relationships. In some education literatures the terms restorative justice, restorative discipline and restorative practices are used interchangeably. This presentation will use restorative practices as the broader umbrella term to encompass both preventative actions as well as processes for addressing harm.

When school climates promote student connection, safety, respect and mutual responsibility, there is often a reduction in peer-to-peer aggression and engagement by the student body (Amstutz & Mullet, 2005; Riestenberg, 2012).

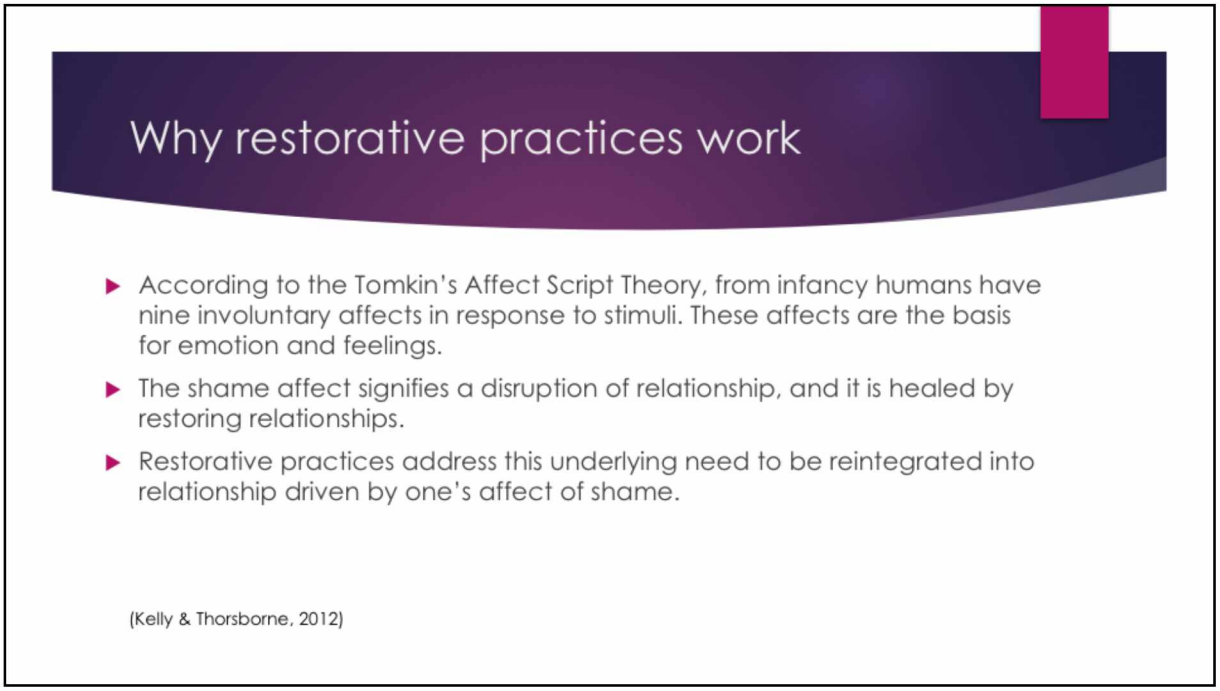
It has also been found that the term restorative practices is more culturally appropriate when working with Indigenous communities. Restorative justice may carry the connotation of being associated with the existing criminal justice system. For some this evokes a continued sense of their communities' losses of power (Jarrett & Hyslop, 2014).



Restorative practices are rooted in Indigenous wisdom found in a variety of cultures, including Alaska Native cultures (Dominick, 2018; Jarrett & Hyslop, 2014).

In the educational world the ideas incorporated by restorative practices are not new. You may be familiar with peaceful schools, responsive classroom or positive discipline. Restorative practices are practices that seek to build community first and to teach rather than punish. There is more of a perspective shift in restorative practices than brand new techniques or strategies.

Importantly, research is showing that restorative practices are effective with Alaskans. Restorative justice has been used in rural communities with success because of the close bonds found between neighbors (May, 2015). Restorative justice kept the solution local and worked for solutions for neighbors living in close proximity to one another. As mentioned earlier, Yukon-Kuskokwim Delta and Kake communities are experiencing success as well with restorative or peacemaking circles and other means of restoring individuals in community (Dominick, 2018; Jarrett & Hyslop, 2014).



Affect Script Theory is based on observation of nine innate responses to stimuli found in infants. These affects create the basis for emotion and feelings. Tomkins theorizes that the shame affect, an involuntary response, is the foundation for the emotions of shame or guilt. According to this theory, shame is a result of a disruption of relationship, and desires reconciliation or restoration (Kelly & Thorsborne, 2012). Through this lens, when individuals cause harm, there is an affect of shame that drives emotions of shame and guilt. When individuals feels the emotion of shame or guilt, they withdraw from their community while desiring to be reconnected. It is this underlying need to be reintegrated into relationship that explains why restorative practices can be such powerful techniques for addressing harm.

There are many reasons restorative justice or restorative practices are becoming the next big thing in educational circles. There is evidence that the zero-tolerance policies of the 1990s-early 2000s have failed to achieve their stated outcomes of reducing offenses, and some studies have found zero-tolerance policies may exacerbate the drop-outs and students repeating offenses. There are also large discrepancies in the administration of discipline policies along racial and ethic lines. The Office of Civil Rights began publishing and tracking data related to student discipline rates by race/ethnicity in 2014 and has been raising awareness of bias and injustice in the manner discipline, particularly suspensions and expulsions have negatively impacted students of color. There is also growing awareness of how trauma affects learning at schools. Many urban schools are turning to restorative practices to interrupt the school-to-prison pipeline that has emerged from disciplinary referrals to incarceration, especially among minority students.

Strengths of restorative practices include a focus on relationships, being student centered, using positive peer pressure and a transparent “fair” process, teaching life skills, having a positive impact on school climate, and being a holistic, proactive, whole-community approach that uses common procedures and expectations. Findings from various studies support the positive impact of restorative practices in

reducing discipline referrals and increasing student engagement in school communities (see Stewart Kline, 2016).

There are also limitations of restorative practices. It takes time, resources and training to implement. Engaging a student in a restorative conversation takes more time than assigning a detention or referral, and schools may not have enough personnel to implement restorative conferences or more formal processes for dealing with harm or offenses. In schools where positive behavior interventions and support (PBIS) is in place there are many similarities and some teachers may feel like they are being asked to reinvent the wheel again. Like any school-wide intervention, the best results occur when the whole staff is on board, trained and supported in implementation. Teachers have expressed concerns about to feeling burdened with "one more thing" without being provided adequate resources.

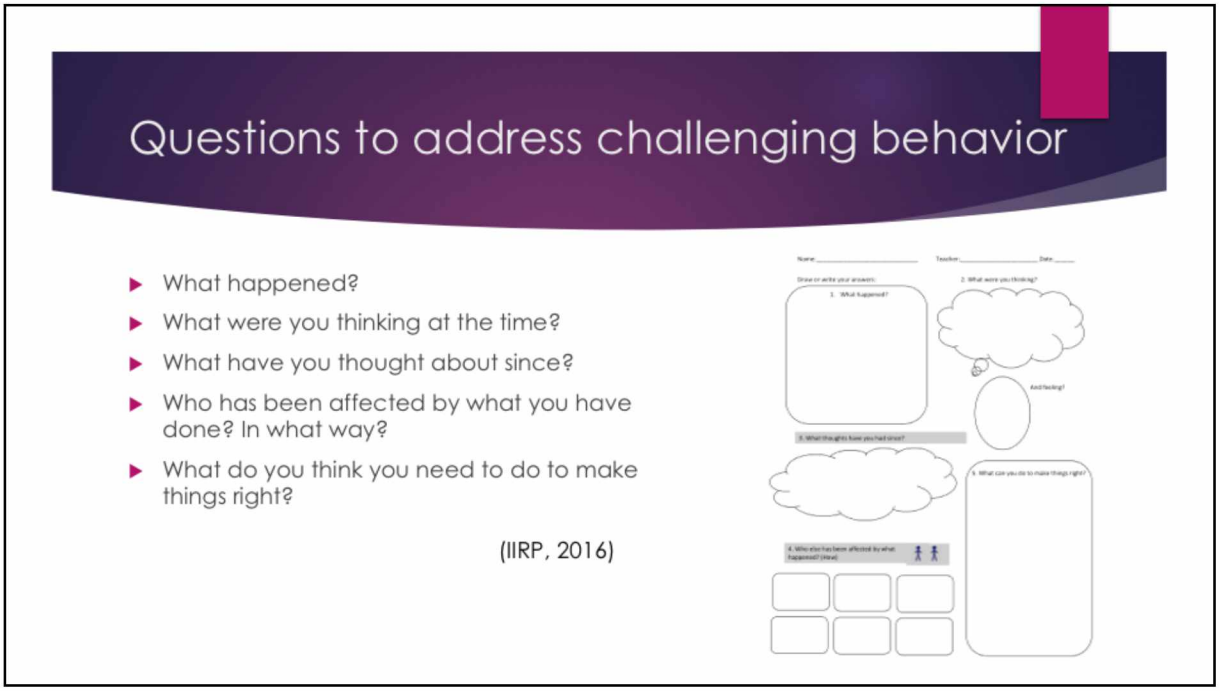
A note of caution: some studies have found that training teachers on trauma and restorative practices can induce defensiveness and make teachers tune out the message about how restorative practices can be used to support student success. When addressing these sensitive topics in your schools, a slow, deliberate introduction of how trauma impacts learning, followed by the ways restorative practices can benefit students may create a more receptive atmosphere. (Ablamsky, 2017; Acosta et al., 2016; Alvis, 2015; APA, 2008, Blitz, Anderson & Saastimoinen, 2016; Karp & Breslin, 2001; Riestenberg, 2012).

Restorative practices span a continuum from minimal interventions to major shifts in how discipline is handled. Teachers in the Fairbanks North Star Borough School District are already overwhelmed with changes such as new curriculum, personalized learning, the Danielson evaluation model, CHAMPS, Kagan structures and other programs depending on grade level or building. It is important to emphasize to your staff that restorative practices are more of a shift of perspective in focusing on relationship with students rather than a big new thing. Hopefully, should you choose to incorporate these practices in your building, teachers will recognize ways they are already working with students and experience some new ideas for shifting language or framing of problem behaviors.

Within the information provided to you, you will find two Powerpoint © presentations about trauma and restorative practices. These materials have been created and compiled for your use with your building staff and faculty. The following section is to share with you the nature of these tools so you have a foundation of knowledge to bring to your own school.

We will start with shifting language used to address students with affective statements.

Affective statements may be more familiar to you as "I statements". Affective statements are stating what you notice, feel, desire or will do to support a student. Examples include, "I care that you are not working right now", "I see your hands are clenched and your face looks mad", "I will go with you to the counselor so you can talk about this further". These are a useful tool for de-escalation. For teachers, this way of speaking may be a simple shift in language that can allow students to feel heard, seen and safe in a different way. Introduce this strategy first.



These restorative questions can be used to help students process incidents that occur. Some schools have laminated these questions for teachers to keep for quick access. The script provides a means to ensure the student is heard and to allow the adult to check his or her emotional reaction from the incident. A template for students to complete these questions is provided in the supplemental materials. These *think sheets* may already be used by faculty and staff in your building in one form or another. Restorative questions are created and made effective by framing the consequence as, "What do you think you need to do to make things right?". This question is made powerful as it helps students think about repairing the harm instead of focusing on their punishment (missing recess).

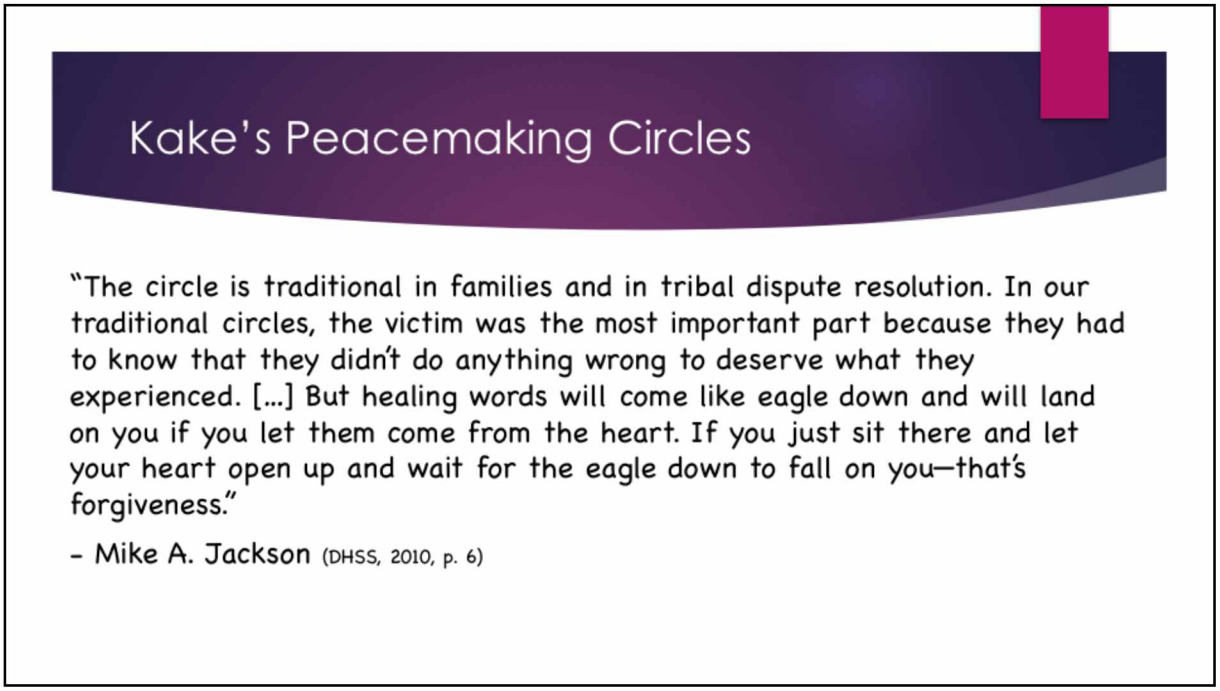
Questions to help the person harmed

- What did you think when you realized what had happened?
- How have you been affected by what happened?
- Tell me about the hardest part for you?
- What do you think needs to happen to make things alright?

(IIRP, 2016)

One difference between restorative justice practices ad traditional is the support of the victim. These questions are to assist the victim in reintegrating back into community after being harmed. Restoring community includes ensuring the victim and offenders needs are met to the best of the school personnel's ability so both feel supported. These questions affirm the intention of tending to all members of the community.

Restorative chats occur when these questions are discussed informally between the affected parties for minor incidents. A script for restorative chats is included in your packet.



This quote is from Magistrate Jackson, a T'lingit elder and tribal member who worked with his community to bring back peacemaking circles to Kake, Alaska. [Read quote] Restorative circles are a central element of restorative practices, and one shift for educators is recognizing the role of the victim in the healing process with the person who caused harm. In our schools, the focus on consequence or the victim.

Restorative Circles

- Based on circle practices found in a variety of ancient and Indigenous cultures, including Alaska Native tribes
- Operates using two rules: Only the person holding the talking piece may speak, and everyone may pass when it is their turn
- Can be used formally and informally for a variety of purposes
- Examples:
  - Community Building (ice breakers)
  - Academic Review (answer a question, read-a-loud…)
  - Problem Solving (sharing perspectives on an incident, allows bystanders, victims and offenders a voice)
  - Social-Emotional Skills / Self-Regulation

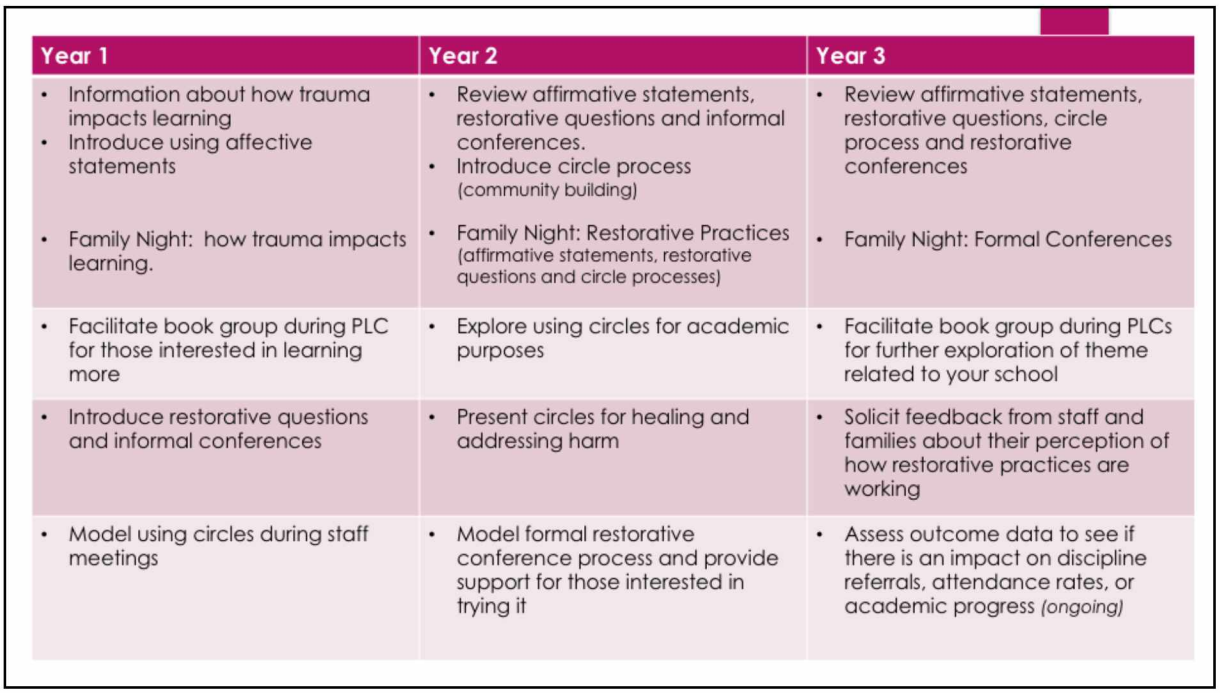
(Amstutz & Mullet, 2005; DHSS, 2010; Dominick, 2018; Fronius et al., 2016; Riestenberg, 2012 Smith, Fisher & Frey, 2016).

Restorative circles are perhaps the most iconic process on the restorative practice spectrum. This technique is similar to many talking circles common to many Tribes, and Indigenous peoples around the world (DHSS, 2010; Dominick, 2018, Riestenberg, 2012). Similar to defining norms in a counseling group, the norms for circles may be developed by each class, school or group. The two rules come from Nancy Riestenberg's book "A Circle in the Square" (2012), which is devoted solely to circles and ways circles may be used in schools, based on her experiences using restorative practices in the state of Minnesota. These rules are that only the person holding the talking piece may speak, and anyone may pass when it is their turn.

Circles may be used as part of classroom meetings to build community, practice social-emotional skills or self-regulation skills. Other teachers have incorporated academic content into the circle framework, asking review questions or doing read-a-louds around the circle. A more traditional use of restorative circles is to solve problems. This framework allows an opportunity for all students to share their perspectives and experiences about an occurrence requiring a restorative process. When dealing with disciplinary issues, it is better to start with a smaller circle of those who are involved in the incident and to have a trained facilitator involved. These types of formal circles are outside the scope of this presentation.

Two types of restorative conferences exist: formal conferences and informal ones. The informal conferences, also called restorative chats, are for addressing minor issues. Many teachers already use some form of this daily. The script provided in the supplemental materials provides specific questions to support teachers in having a restorative chat to keep the conversation productive and not punishing. Be aware that this process does not mean there are no consequences, rather an intentional conversation is facilitated in a manner that promotes the student's ability to take responsibility, accountability and learning (Riestenberg, 2012).

Formal conferences are for dealing with more egregious misbehavior and should have further training. School administration would need to work alongside facilitators, counselors and teachers if a school's personnel choose to use this more intensive process.



Year 1	Year 2	Year 3
• Information about how trauma impacts learning • Introduce using affective statements	• Review affirmative statements, restorative questions and informal conferences. • Introduce circle process (community building)	• Review affirmative statements, restorative questions, circle process and restorative conferences
• Family Night: how trauma impacts learning.	• Family Night: Restorative Practices (affirmative statements, restorative questions and circle processes)	• Family Night: Formal Conferences
• Facilitate book group during PLC for those interested in learning more	• Explore using circles for academic purposes	• Facilitate book group during PLCs for further exploration of theme related to your school
• Introduce restorative questions and informal conferences	• Present circles for healing and addressing harm	• Solicit feedback from staff and families about their perception of how restorative practices are working
• Model using circles during staff meetings	• Model formal restorative conference process and provide support for those interested in trying it	• Assess outcome data to see if there is an impact on discipline referrals, attendance rates, or academic progress *(ongoing)*

This slide presents a potential timeline for introducing restorative practices in your buildings. The International Institute of Restorative Practices recommends a delayed implementation so that individuals are not overwhelmed and can slowly incorporate new skills into their tool box. Given the amount of new things in the FNSBSD, I recommend a three-year roll out with the first year providing information about trauma, adverse childhood experiences (ACEs) and books for PLC study as a starting place followed by implementing affective statements and restorative questions slowly through the year.

The second year focuses on using restorative circles, with applications for community building, academic purposes and more formal circles for addressing harm.

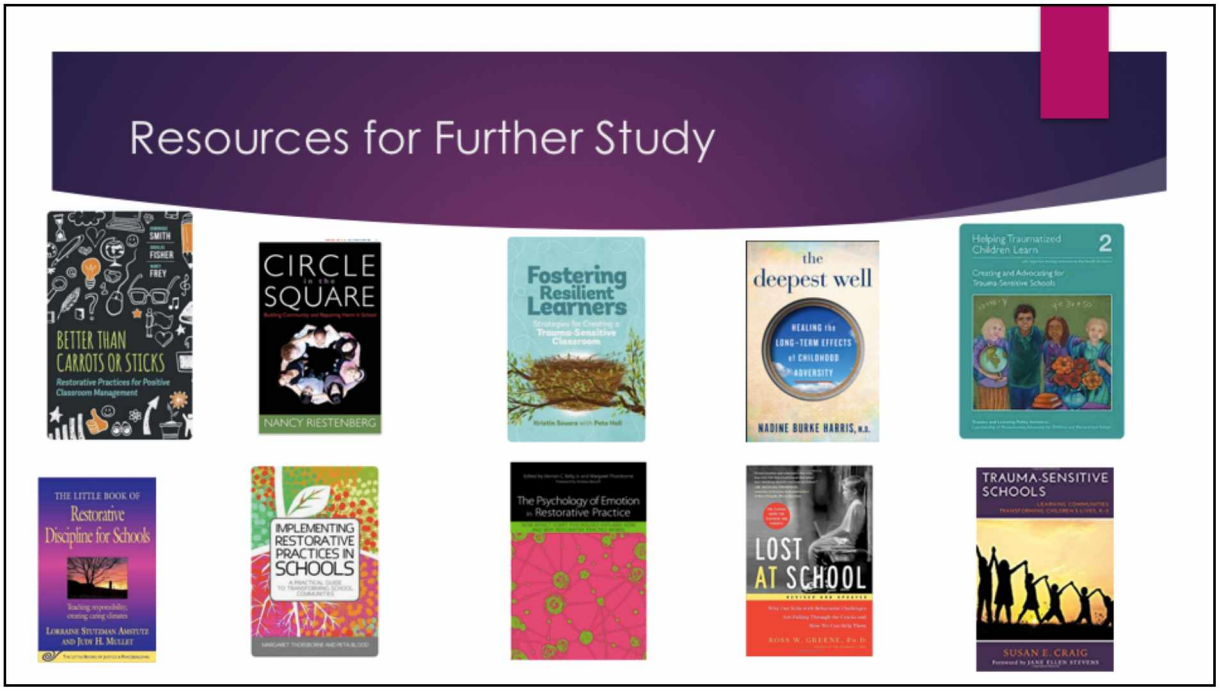
The third year is optional and incorporates formal conferences for school personnel choosing to use that model.

Family nights are built into each year to provide information and solicit participation and awareness among parents and community members. Several successful models of restorative practices include inviting Elders into classes to teach about talking objects, participate in circles, be advocates in conferences if necessary and reinforce

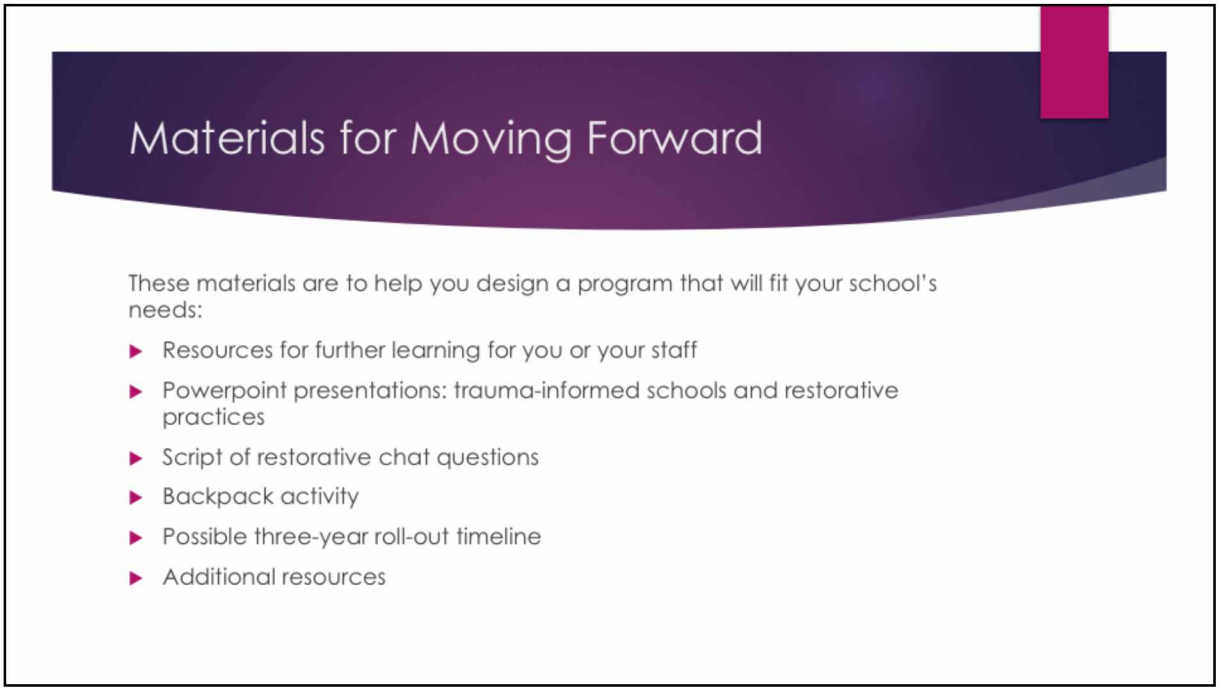
that students are part of a broader community.

One possible model is to use the family nights to share about the impact of adverse childhood experiences and trauma on academic learning and to share ways to build resilience with students at home. The second night could teach about restorative practices and the third may explore how formal conferences work and model these practices with families and attenders. As with many processes, engaged families and communities enrich the learning opportunities and success of restorative programs.

For counselors, be sure to work with your administration, school leadership team and behavior aide to determine the level of restorative practices to introduce to your building and adjust the timeline to work with the various initiatives at your site.



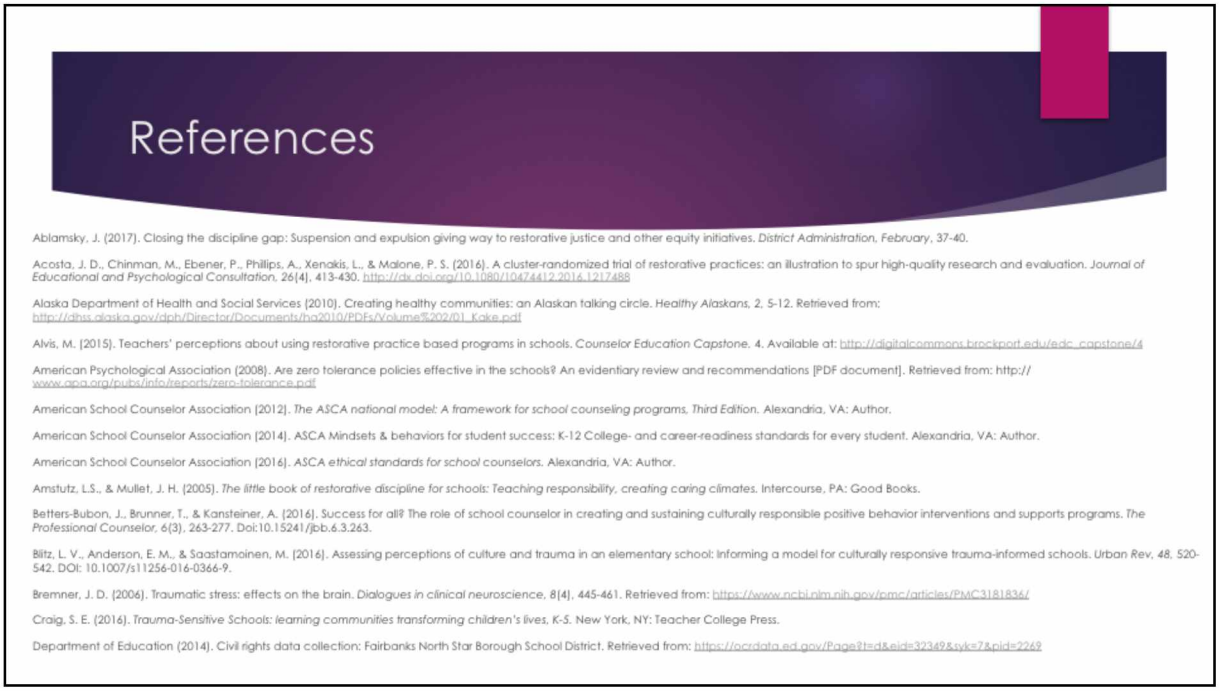
This slide provides you with important books that may be helpful for school administrations, faculty, and staff to reference for extensive information about trauma, restorative practices and building a supportive school environment. More detailed descriptions are provided in the supplemental materials.



Today, I have shared information about some of the outcome data gaps in the FNSBSD as a whole and the impact of ACEs and historical trauma on learning. I have also presented a brief introduction to restorative practices. To support your ability to share this information with your site, you are getting a restorative tool-kit to help you share this information with others in your building. Hard copies of this presentation and materials are here for you to take and the electronic resources will be emailed to your school district email. Please modify this information to best support the needs at your site.


Any Questions?
Please contact me with further questions or comments!
Anne Kettle
anne.kettle@k12northstar.org

Thank you!



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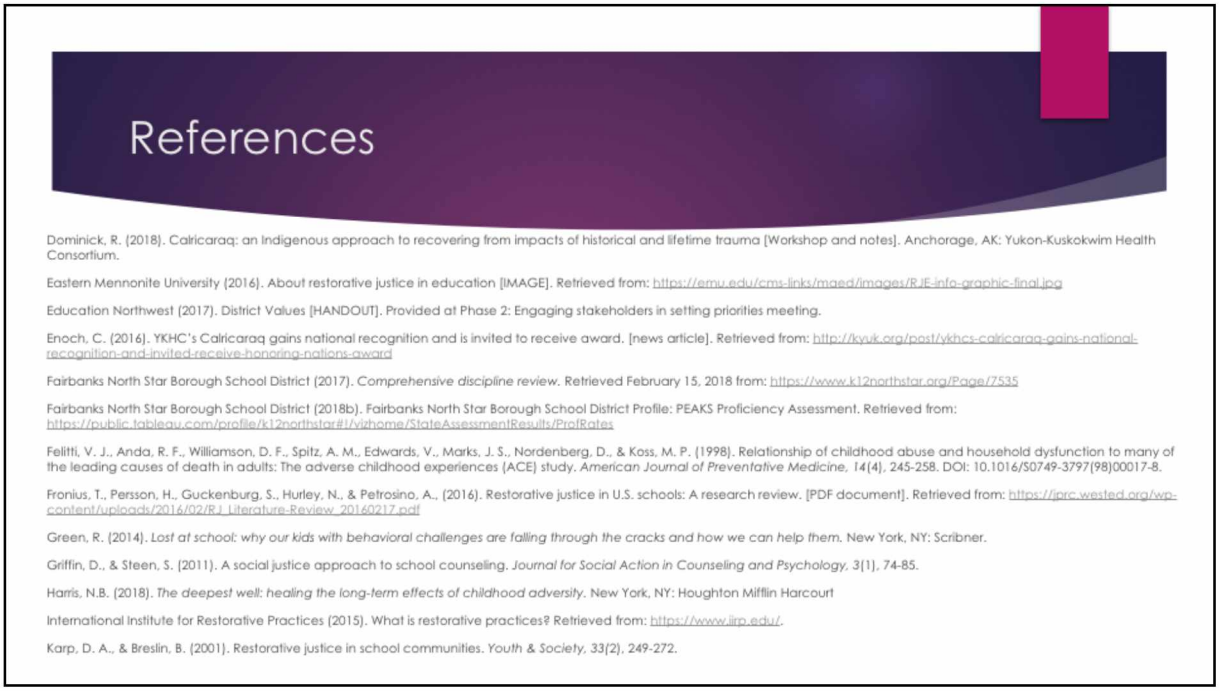

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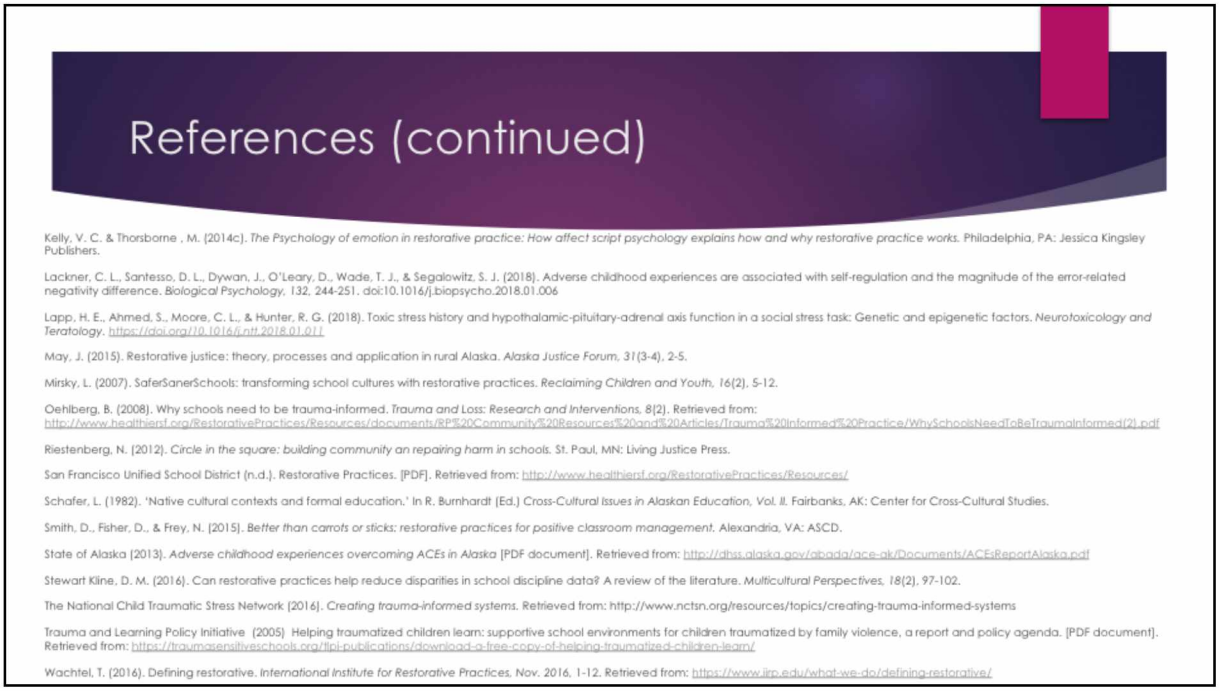

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Handout: School Counselor Resources

This handout provides you with mindset and behavior standards, an important link for finding school counseling specific information about using restorative practices, and links for accessing statistical information about your individual school in the Fairbanks North Star Borough School District. On the second page of this resource you will find a potential timeline for implementing Restorative Practices in your community.

The following mindset and behavior standards are directly supported by the use of restorative practices:

Mindsets: School counselors encourage all students [to have a] M3: Sense of belonging to the school environment.
Behavior Standards: Students will demonstrate the following standards […]
B-LS 9. Gather evidence and consider multiple perspectives to make an informed decision.
B-SMS 1. Demonstrate ability to assume responsibility.
B-SMS 7. Demonstrate effective coping skills when faced with a problem.
B-SS 1. Use effective oral and written communication and listening skills.
B-SS 2. Create positive and supportive relationships with other students.
B-SS 3. Create relationships with adults that support success.
B-SS 4. Demonstrate empathy.
B-SS 5. Demonstrate ethical decision-making and social responsibility.
B-SS 9. Demonstrate social maturity and behaviors appropriate to the situation and environment.
From ASCA Mindsets & Behaviors for Student Success: College and Career-Readiness Standards for Every Student (2014).

School Counselors Connect website has great links and suggestions for using restorative practices as a counselor.
http://schoolcounselorsconnect.weebly.com/restorative-justice.html

Fairbanks North Star Borough School District Data Sources:

- Enrollment Data: https://public.tableau.com/profile/k12northstar#!/vizhome/Enrollment_1/Enrollment
- PEAKS Assessment Data: https://public.tableau.com/profile/k12northstar#!/vizhome/StateAssessmentResults/ProfRates
- Office of civil Rights Data Collection:https://ocrdata.ed.gov/Page?t=d&eid=32349&syk=8&pid=2278

School Counselor Resources
Potential Timeline for Introducing Restorative Practices

	Year 1	Year 2	Year 3
Quarter 1	Information about how trauma impacts learning Introduce using affirmative statements	Review affirmative statements, restorative questions and informal conferences. Introduce circle process *(community building)*	Review affirmative statements, restorative questions, circle process and restorative conferences
Quarter 2	Facilitate book group during PLC for those interested in learning more	Explore using circles for academic purposes	Facilitate book group during PLCs for further exploration of theme related to your school
Quarter 3	Introduce restorative questions and informal conferences	Present circles for healing and addressing harm	Solicit feedback from staff and families about their perception of how restorative practices are working
Quarter 4	Model using circles during staff meetings to share out on how the year went	Model formal restorative conference process and provide support for those interested in trying it	Assess outcome data to see if there is an impact on discipline referrals, attendance rates, or academic progress *(ongoing)*
Outreach *(newsletters, family nights, fliers…)*	Share how trauma impacts children, and preventative measures all families can use.	Introduce restorative practices, using affective statements and restorative questions for interacting with children.	Model formal restorative conferencing and circles. Invite feedback on how parents and family members want to be involved.

Handout: Professional Development Resources

Videos:

Restorative Practices

Why we need restorative practices in school today. (20:23) -designed to watch with a group and have pauses with break-out sessions.
https://www.youtube.com/watch?v=y6eIxxzYLMU

The "Why" of restorative practices in Spokane Public Schools. (14:39)
https://www.youtube.com/watch?v=nUIRkuOFtw0

Restorative Practices: No kid comes to school knowing how to walk in a line (3:12)- Kevin Oliver
https://www.youtube.com/watch?v=oTelf4mH_18

A Restorative Approach to Discipline (5:02) Chicago Public Schools
https://www.youtube.com/watch?v=5r1yvyP141U

Impact of Trauma:

ReMoved: depiction of living in an abusive home and then in foster care. *Powerful!*
Part 1:https://www.youtube.com/watch?v=lOeQUwdAjE0 (12:41)
Part 2: https://www.youtube.com/watch?v=I1fGmEa6WnY (22:00)

Nadine Burke Harris: How childhood trauma affects health across a lifetime (16:02)
https://www.youtube.com/watch?v=95ovIJ3dsNk

Video for Students:

Kids want to know: Why do we lose control of our emotions?
https://www.youtube.com/watch?v=3bKuoH8CkFc&t=2s

Reading:

Boarding School Legacy: ADN opinion, story of Fred John, Jr.
https://www.adn.com/opinions/2018/06/12/i-was-no-77-at-an-alaska-boarding-school-my-children-gave-me-the-strength-to-tell-my-story/

Websites:

National Center for Safe and Supportive Learning Environments:
https://safesupportivelearning.ed.gov/

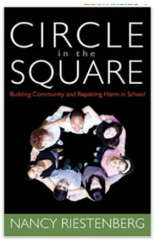
Helping Traumatized Children Learn: The Trauma Learning Policy Initiative:
https://traumasensitiveschools.org/

The Alaska Resilience Initiative: https://www.akresilience.org/

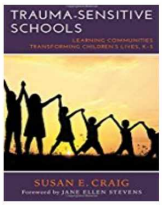
Restorative Practices: a Guide for Educators: http://schottfoundation.org/restorative-practices (downloadable tool kit)

Teaching Restorative Practices with Classroom Circles: Healthier San Francisco [PDF] http://www.healthiersf.org/RestorativePractices/Resources/documents/RP%20Curriculum%20and%20Scripts%20and%20PowePoints/Classroom%20Curriculum/Teaching%20Restorative%20Practices%20in%20the%20Classroom%207%20lesson%20Curriculum.pdf

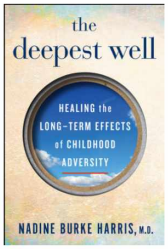
Handout: Books for staff development or PLC groups



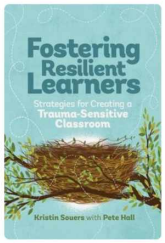
Circle in the Square: Building Community and Repairing Harm in the School by Nancy Riestenberg.
This book addresses the use of restorative circles in school communities, walking the reader through what restorative justice is, and why restorative practices work in schools and how to implement circles in a variety of school situations, both formally and informally.



Trauma-Sensitive Schools: Learning communities transforming children's lives, K-5 by Susan E. Craig.
This is a great resource for someone wanting to learn more about the trauma-sensitive schools movement. Susan Craig explains how trauma impacts relationships, behavior, language development, attention and self-regulation. She further addresses a teacher's role in a classroom and provides realistic, grounded ideas for teachers to address trauma in their classroom along side the importance of teacher self-care.

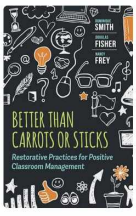


The Deepest Well: Healing the Long-Term Effects of Childhood Adversity by Nadine Burke Harris, M.D.
The Deepest Well is Ms. Harris' journey of learning about how toxic stress and adverse childhood experiences impact the body, and what can be done to address these harms. This is an excellent place to start for individuals seeking more information about ACEs, toxic stress and the impact of trauma on the body and mind.

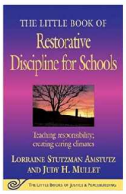


Fostering Resilient Learners: Strategies for creating a trauma-sensitive classroon by Kristin Souers and Pete Hall.
Souers and Hall do an excellent job of explaining how trauma impacts learning and providing a variety of examples and tools for creating a school climate focused on relationships and working to remove potential triggers for students with a trauma background through intentional procedures, routines and affirmations.

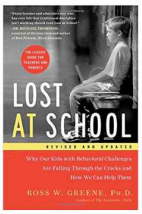
Heart of Hope: a guide for using peacemaking circles to develop emotional literacy, promote healing and build healthy relationships by Carolyn Boyes-Watson and Kay Pranis.
This is an instructional resource for using circles with youth. The authors include prompts, examples and activities to use circles for building relationships and teaching social and emotional literacy.



Better than Carrots or Sticks: Restorative Practices for Positive Classroom Management by Dominique Smith, Douglas Fisher and Nancy Frey.
Better than Carrots or Sticks looks at classroom management through the restorative lens and offers concrete ideas and suggestions for implementing procedures and expectations in a manner compatible with the use of restorative practices. Further informal and formal strategies are introduced. This is a great starting place for individual teachers looking to try restorative practices in their classrooms.



The Little Book of Restorative Discipline for Schools: Teaching Responsibility; Creating Caring Climates by Lorraine Stutzman Amstutz and Judy H. Mullet.
One of the foundational books about restorative justice in schools, this book looks at the history of punishment and discipline, and applies the restorative justice principles to a school setting. A short book filled with concrete ideas and steps for individual classrooms and school communities.



Lost at School: Why Our Kids with Behavioral Challenges are Falling Through the Cracks and How We Can Help Them by Ross W. Greene
Dr. Greene's philosophy is that kids do well if they can. He offers that kids who act out behaviorally have "lagging skills", and to address the challenging behaviors, educators should first intentionally target the lagging skills. This book is full of practical, step-by-step guides to identifying and addressing skill deficits in students.

Backpack Activity Guideline

The backpack activity will demonstrate how a person is born into this world pure, and encounters negative situations. Throughout life a person's backpack can become heavy and with help can become light again.

What you need: empty back pack, balloons, rocks, a marker, thumbtack and one volunteer to wear the backpack.

Prepare props before activity by blowing up and writing on each of the six balloons:

1-Love (trust, security)
2-Caring/sharing (compassion)
3-Respect, (honor, dignity)
4- Identity, (belonging, connected)
5-Self-worth, (self esteem)
6-Spirit (whole person)

Also write on each of the six rocks:

1-Neglect (abandoned, distrust)
2- Me First, (self centered, you owe me)
3-Disrespect,
4-Isolated, (lonely, who am I)
5-Shame, (disconnected, cold)
6-Addiction, (Suicide, death)

Fill the backpack with the balloons, and place rocks within reach. Ask for a volunteer to wear the backpack.

Introduce the activity by asking:

"What do we use a backpack for?" Each person carries a personal backpack throughout life from the time we are born. These are tools and skills needed to use throughout life so that we are able to live with any adversity. To be able to be resilient no matter what we are faced with in life; to have ability to navigate through hardship of any form- (Death of loved one; victim of bullying; loss of any form; etc.)

Presenter ask volunteer:

"How does the backpack feel?"

"Do you think you could walk to the airport and back?" (light no worries, can also mention the goodness of the community circle)

The presenter will explain that the spirit is always in the backpack and place the "spirit" balloon in the pack. The presenter will then explain that each baby is brought up with love, respect, identity, self-worth and generosity. The helpers/presenter will explain each virtue/value when handed a balloon with their stories and memories as children.

When all the balloons are out, the presenter will pop each balloon one by one, while explaining that this is what happens in the absence of love, respect, identity, self-woth, and sharing.

Explain each rock and place into the backpack. The rocks are opposite of the virtues: Neglect; Self Centered; Me First; Disrespect; Isolated; Low self esteem; Death/Suicide. The facilitator or helpers define these with examples of their own experience.

The volunteer is asked about the weight of the backpack with the rocks versus the balloons.

The helpers will form a human chain behind the volunteer. Ask the volunteer, "how does it feel?" " do you think you could go far?" The volunteer will struggle to take a step but will be held back.....explain how the "rocks" weigh a person down. Explain the human chain being your parents, grandparents and ancestors whom you drag as they also carried heavy packs.

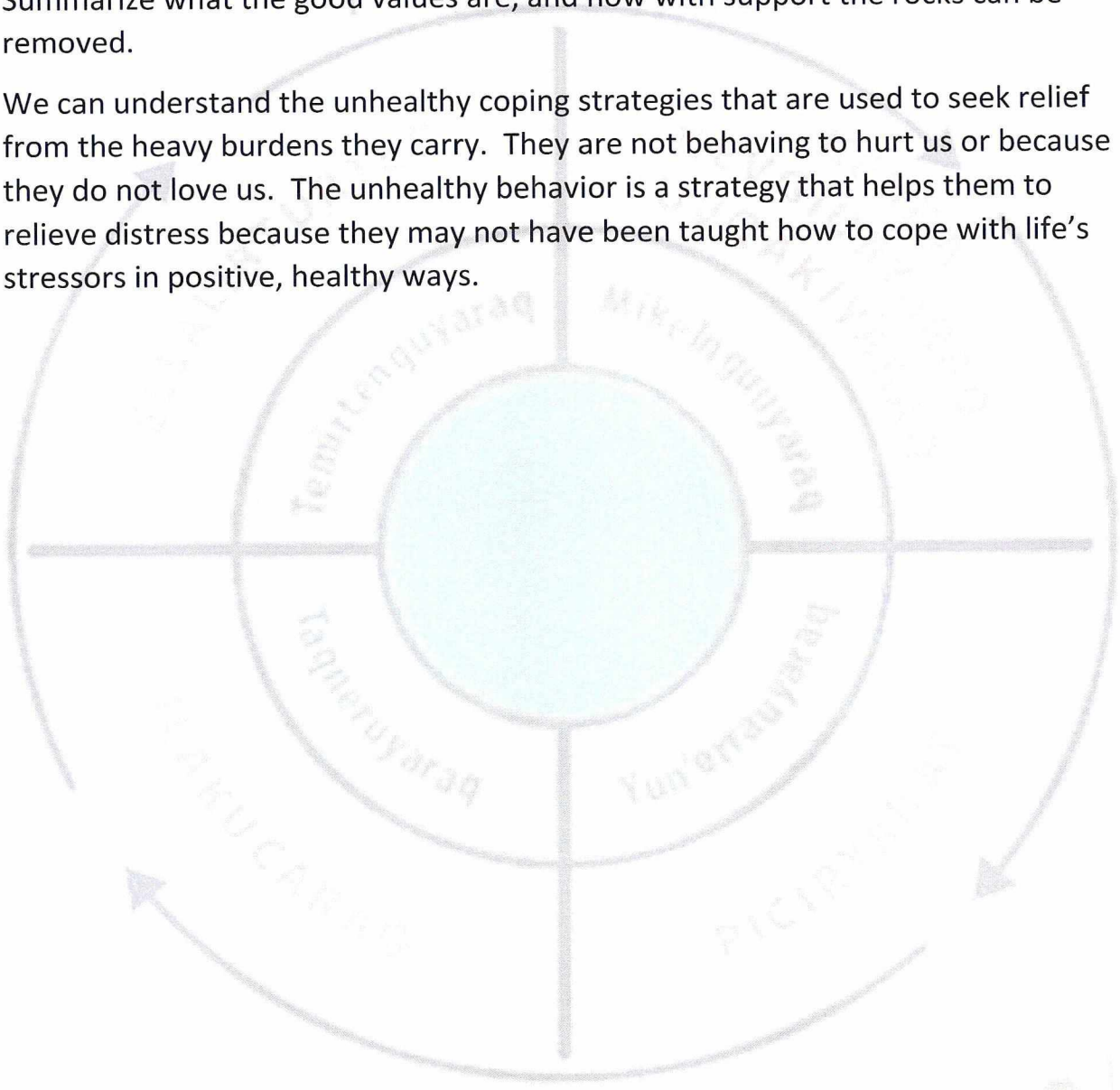
We understand the behaviors of people around us who are trying to lighten their packs. We also understand that we must help carry their burdens until they are able to unpack their own backpacks.

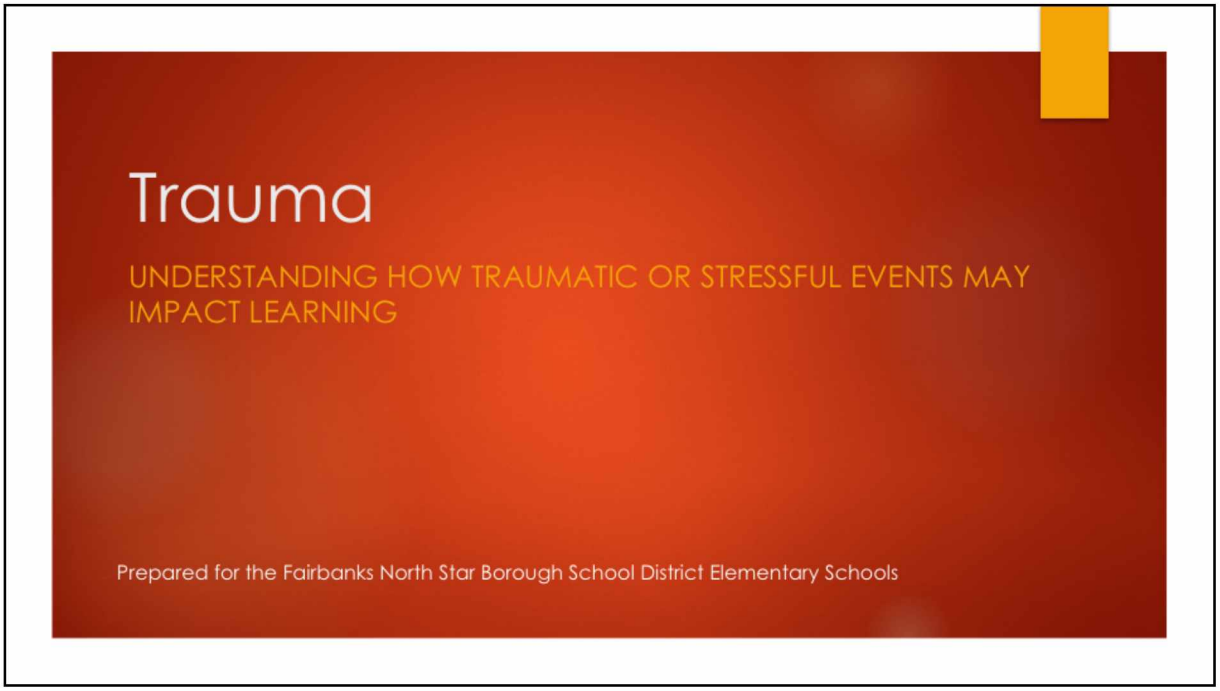
When our parents unload their packs, it has a positive rippling effect on the following generation. It also allows that generation to let go of their grip.

Ask the volunteer to try to take out the rocks, the volunteer will try by be unsuccessful. Presenter will then explain how with help and support the volunteer can take out the rocks and replace with balloons again. No one else can do this for the person who is carrying the heavy pack except the person.

Summarize what the good values are, and how with support the rocks can be removed.

We can understand the unhealthy coping strategies that are used to seek relief from the heavy burdens they carry. They are not behaving to hurt us or because they do not love us. The unhealthy behavior is a strategy that helps them to relieve distress because they may not have been taught how to cope with life's stressors in positive, healthy ways.

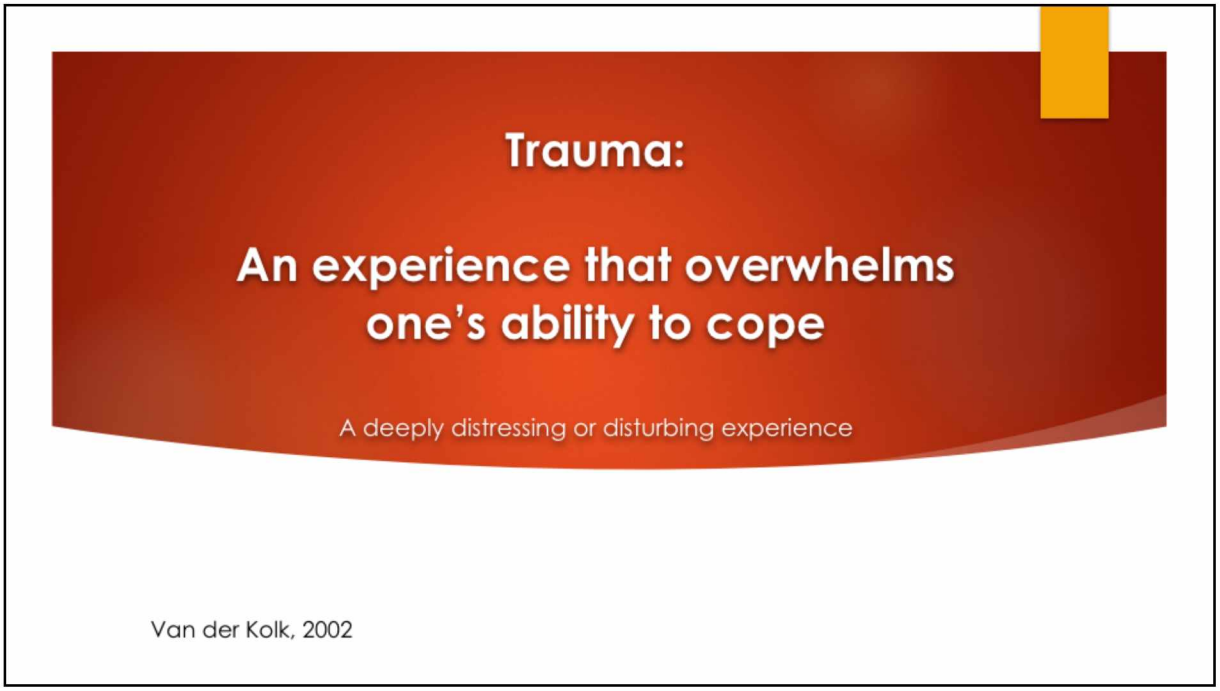



Trauma
UNDERSTANDING HOW TRAUMATIC OR STRESSFUL EVENTS MAY IMPACT LEARNING
Prepared for the Fairbanks North Star Borough School District Elementary Schools

[If you are comfortable, share a specific story from your own experience]

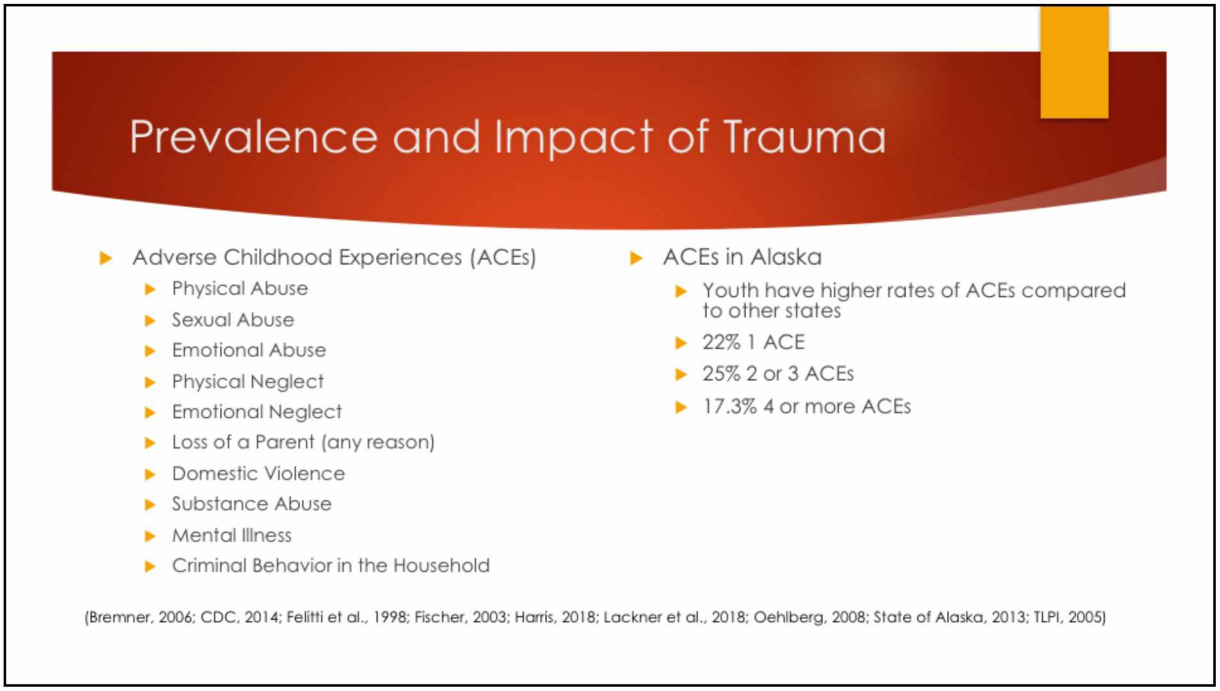
We all have stories of "that kid" whose needs exceeded the ability to cope with normal school day situations. Dr. Ross Greene's philosophy is that "kids do well if they can" (p. 10, Greene, 2014). Educators vary in their level of awareness about the impact of trauma and the ways trauma disrupts learning. As school counselors, you are in a position to begin sharing information with teachers and administrators to help them see students with fresh eyes and shift to a relational approach with students.

[Depending on your time and circumstances, there is a fantastic video ReMoved, part I about a young girl living with toxic stress. The video runs approximately 13 minutes. The hyperlink is the image on the slide. The video can also be accessed at https://www.youtube.com/watch?v=lOeQUwdAjE0]



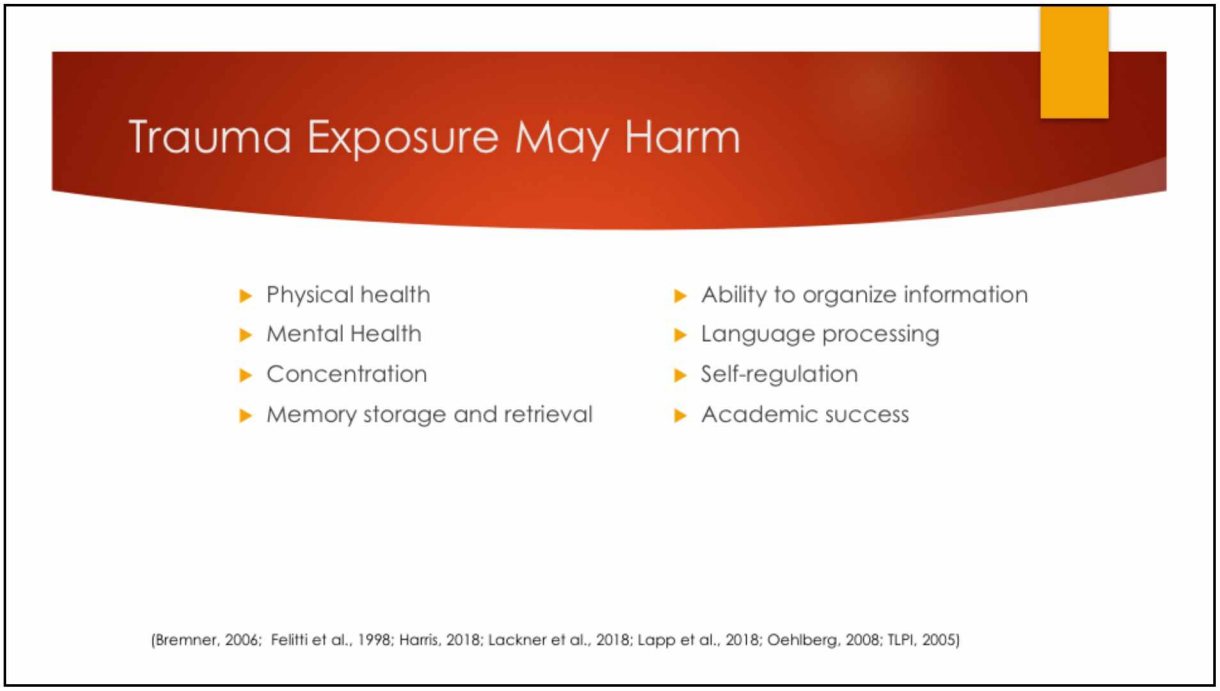
Definition modified from Bessel Van der Kolk, 2002, author of many books on trauma including "The Body Keeps the Score".

Events in themselves are not necessarily traumatic, rather it is the inability to cope with the stress from the event that creates a trauma response in the individuals. For students in schools, trauma may result from parental divorce, serious illness of a family member, living with someone who is mentally ill, living with substance/alcohol abusers, being neglected, abused physically, emotionally or sexually or a witnessing violence (Harris, 2018)



The Center for Disease Control (CDC) partnered with Kaiser Permanente in what is now known as the ACEs study, standing for Adverse Childhood Experiences (ACEs). This was a groundbreaking study that determined definitely the type of adversity one is exposed to during childhood (up to age 18) directly impacts health outcomes, including increasing risk of early death. This measure screens for specific types of adversity, but does not recognize the frequency of these events (Felitti et al., 1998).

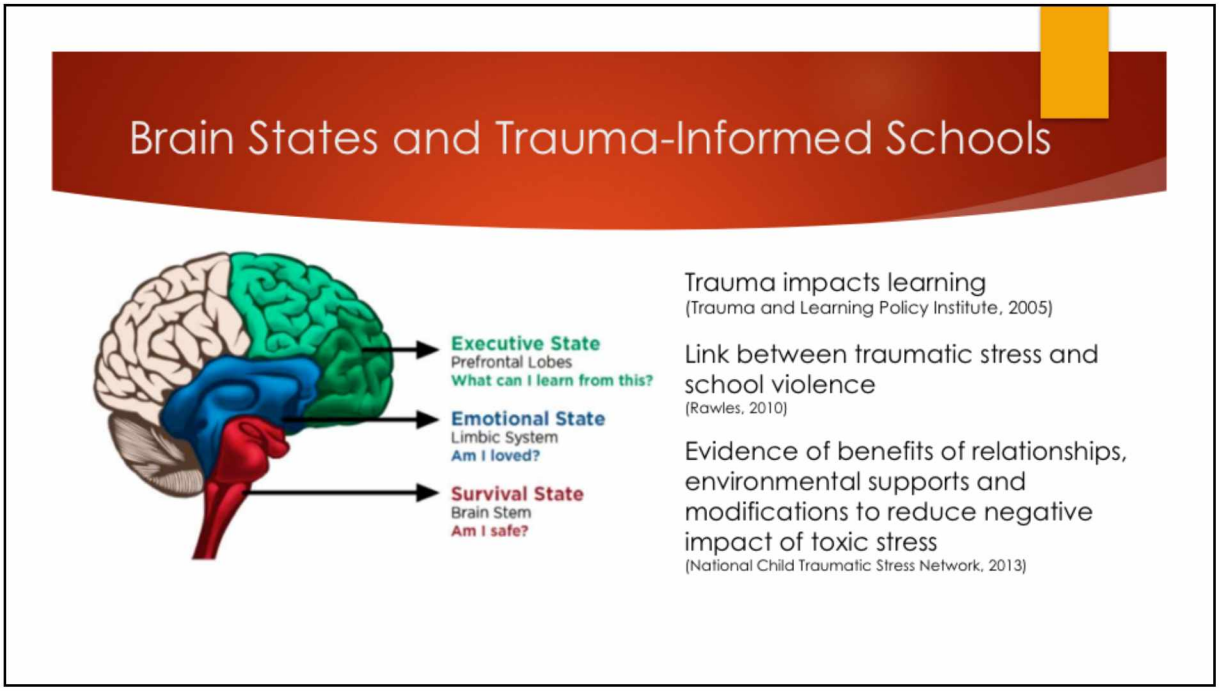
Researchers found that the state of Alaska has relatively higher rates of ACEs compared to other states. It was found that approximately 22% of our population has 1 ACE, 25% have 2 or 3 ACEs and 17% have 4 or more ACEs. This means 65% or nearly 8,900 students in Fairbanks have been exposed to one or more adverse childhood experiences. Nearly 790 of our students have had four or more ACEs. There is a dose-response ratio between number of ACEs and negative health outcomes, and negative academic outcomes as well.



In the educational world the term adverse childhood experience (or ACE) has become synonymous with "trauma". Though the Kaiser study is specific in the types of abuse, neglect of household dysfunction, there is no measurement of duration or level of toxic stress in a particular situation.

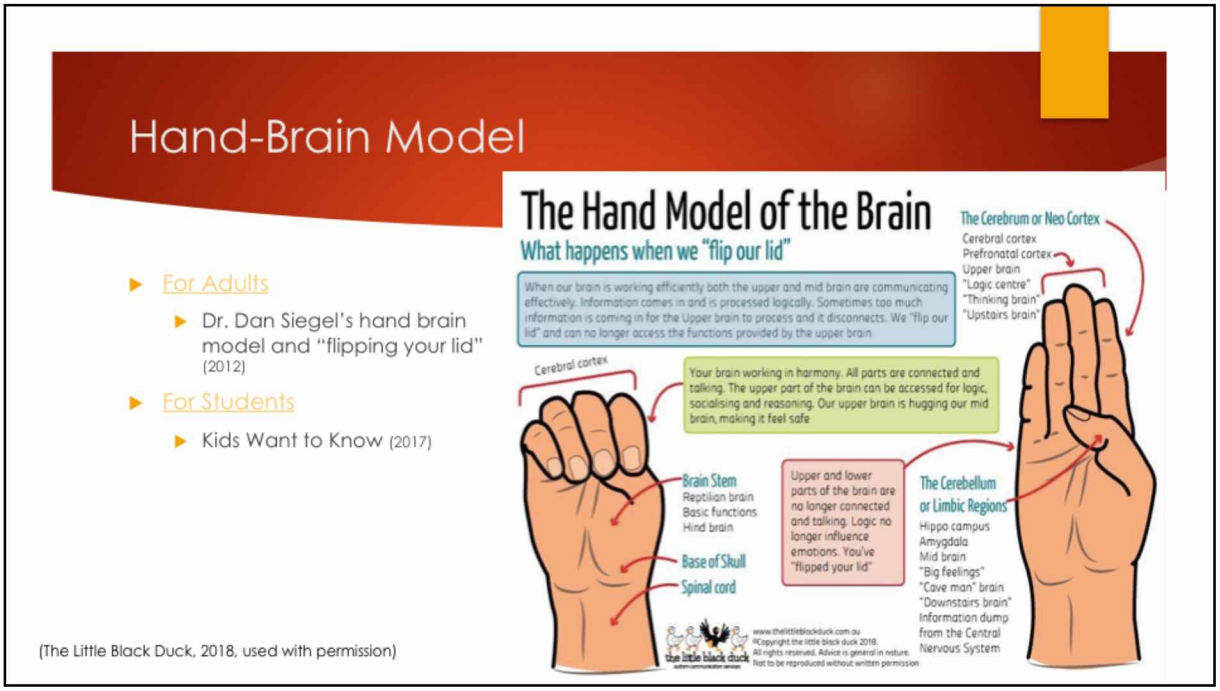
Trauma exposure, or living with toxic stress affects physical and mental health in a variety of ways. See Nadine Burke Harris' TED talk for a full description of the physical impacts. In schools, we may notice an impact on students' ability to concentrate, memory storage, organization, language processing and self-regulation. The following slides will explore how trauma or toxic stress impact academic functioning.

[The Deepest Well by Nadine Burke Harris (2018) or her TED talk are excellent resources for individuals seeking further information about ACEs, trauma and the connection to physical and mental health.]



There has been a tremendous amount of advancement in neuroscience in the past few decades, and the understanding of how brains function continues to deepen. It is clear that trauma has neurological impacts, especially prolonged exposure to toxic stress. Nadine Burke Harris, a pediatrician working in high-poverty communities in San Francisco describes the response of the brain to a person who meets a bear while out hiking. The brain stem is activated with an automatic response as the body prepares to fight, freeze or flee. This adrenalin response is healthy when we meet a bear, but Dr. Harris asks, "What happens when the bear comes home each night?"

For our students living with toxic stress, the impact of living with a bear in their house can cause the brain to operate with different adaptive capacities. The survival brain constantly stands at attention, scanning all situations for signals that things might not be safe. Their bodies are primed to react much more strongly to stimuli than a student with a more typical home environment. When students are operating from a survival or emotional state, their rational thinking and decision making is not activated. For these students to learn, the underlying needs for safety and relationship must be met to ensure that students are able to access their executive state. In the chart, the red brain stem indicates our survival or instinctual brain. The blue section is the limbic system, concerned with feelings and emotions. The green section, or prefrontal cortex is our thinking brain. For students to learn, they must be able to access their thinking brains. Subtle shifts in the environment and the way we speak with students can promote thinking or trigger a retreat to survival mode.

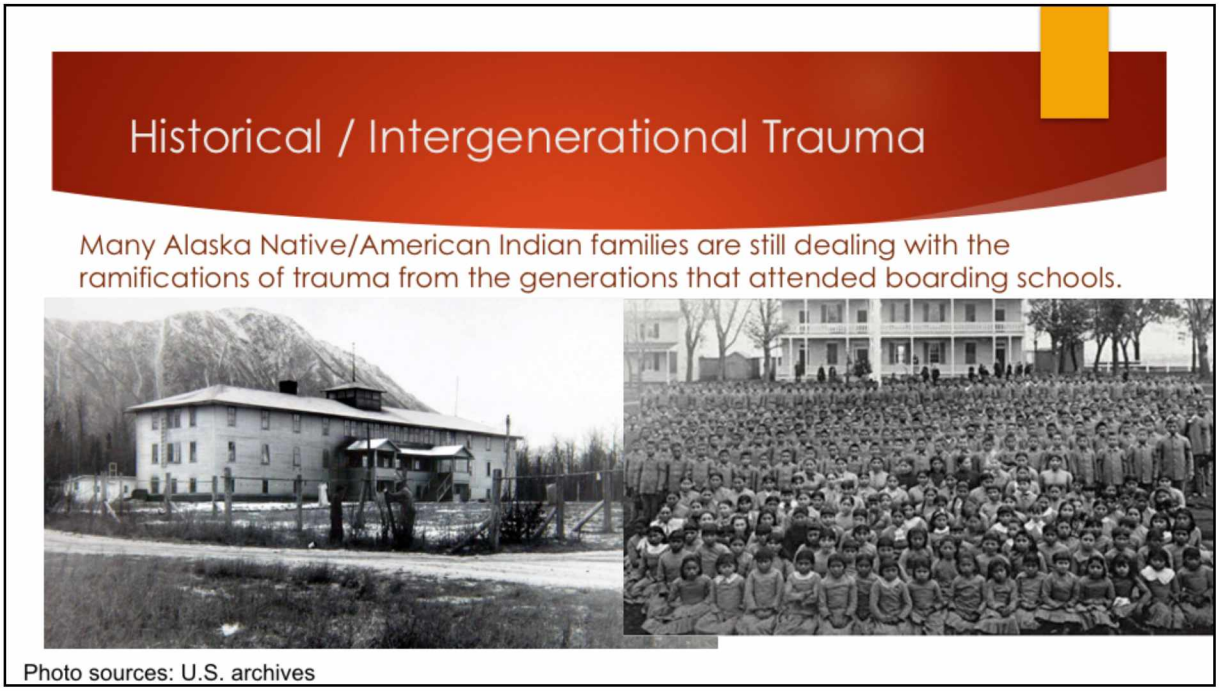


[Two videos are embedded in this slide. For Adults is a slightly longer and more in depth video of the hand brain model and explaining how the model can be useful. The For Students video is appropriate for 3rd-6th grade students, and explains how emotions overwhelm one's ability to cope in an accessible way using the hand brain and "flipping your lid".]

The hand model of the brain can be very useful when talking to students about where the thinking part of the brain and the emotional brain are as modeled on a hand. We are going to watch a short clip explaining this that you may want to share with your students in your classes. For many students, understanding why large emotions can cause a person to yell, shout, cry or otherwise lose control is empowering and can enable them to understand why calming techniques such as breathing, walking to get a drink of water, or using a peace corner can be helpful.

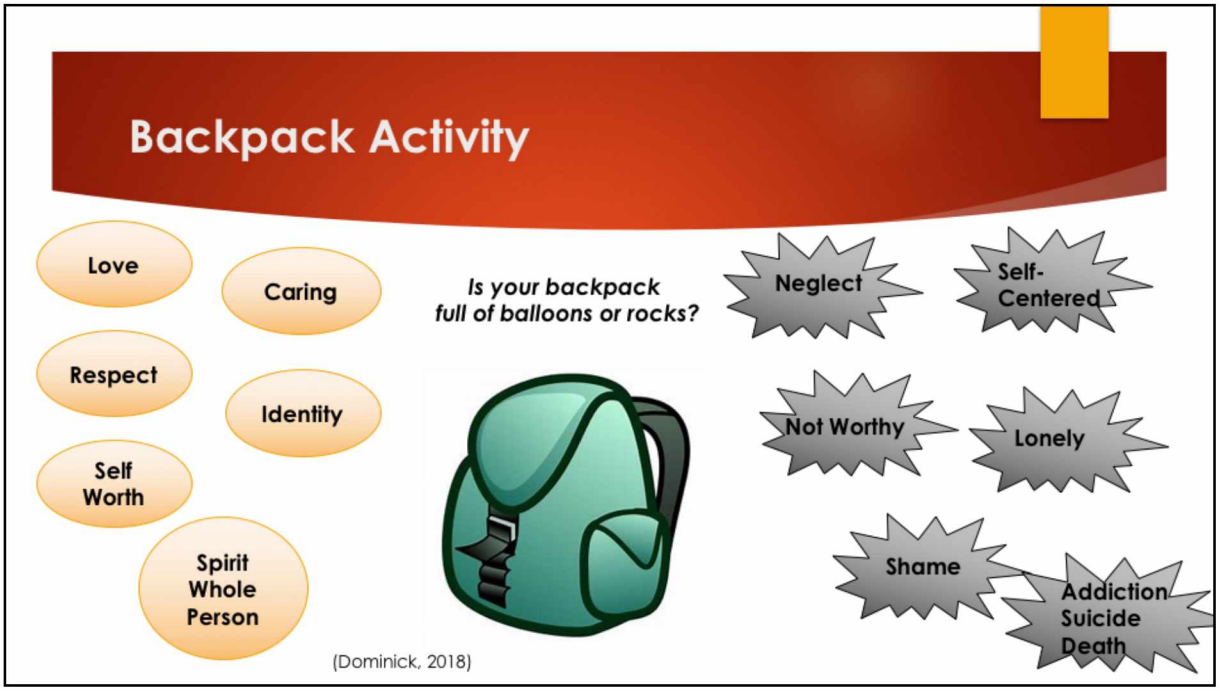
[**Show student video 2:02-5:07** (hand brain and flipping the lid) (Kids Want to Know, 2017)]

Permission granted via email for use of this graphic (6/20/18).



In Alaska, and particularly in Alaska Native communities, there are higher rates of alcoholism and suicide than the national average. These high rate exist as a result of the lingering impact of historical trauma in these communities affecting both familial relationships and perceptions of the educational system. The legacy of the boarding school era still affects our students and their families in visible and invisible ways (Dominick, 2018; Jarrett & Hyslop, 2014; Shafer, 1982).

The next exercise demonstrates the impact of trauma and intergenerational trauma on an individual using a metaphor of carrying a backpack.



[The following activity will explain impact of trauma- to use in staff meetings with other teachers. See resource packet for full handout from Rose Dominick, 2018.]

Backpack Activity (as modified from the handout presented by Rose Dominick at the Calricaraq workshop, 2018).

Preparation:
Materials: an empty back pack, 6 balloons, 6 rocks, a marker, thumbtack and one volunteer to wear the backpack.
Prepare props before activity by blowing up and writing on each of the six balloons:
Love (trust, security}
Caring/sharing (compassion}
Respect, (honor, dignity}
Identity, (belonging,connected}
Self-worth, (self esteem}
Spirit (whole person}

Also write on each of the six rocks:

Neglect (abandoned, distrust} ·
Self-centered (me first, you owe me}
Disrespect (not worthy)
Isolated, (lonely, who am I}
Shame, (disconnected, cold}
Addiction, (Suicide, death}

Fill the backpack with the balloons, and place rocks within reach.]

The backpack activity will demonstrate how a person is born into this world pure, and through the course of life encounters negative situations. This exercise will demonstrate how through life a person's backpack can become heavy, and with help can become light again.

[Select a volunteer, strap them into the backpack in front of the group.]

"What do we use a backpack for?" [take group answers.]

Each person carries a personal backpack throughout life from the time we are born. These are tools and skills needed to use throughout life so that we are able to live with any adversity. To be able to be resilient no matter what we are faced with in life; to have ability to navigate through hardship of any form- (Death of loved one; victim of bullying; loss of any form; etc.)

[Ask the volunteer] "How does the backpack feel?" "Do you think you could walk a long ways with it on?" [Take answers, then ask for six additional volunteers to come up and stand in front of the group. Open the backpack].

When a person is born, his or her spirit exists, and is the foundation for all the subsequent emotion or experience. In this demonstration, the spirit balloon resides at the bottom of the backpack. In traditional Yup'ik families, each baby is brought up with love [take out the love balloon and hand it to a volunteer, word facing the audience], respect [same action, etc.], caring, identity, and self-worth. [If time and audience permit, invite each volunteer to share a story about their value from their childhood].

[When all the balloons are out, the presenter will pop each balloon one by one, while explaining the following]. This is what happens in the absence of love [pop balloon with thumb tack], respect [pop...] , identity, self-worth, and caring.

[Hand each volunteer a rock. Have the volunteer read the word on their rock before depositing the rock into the backpack].

The rocks are opposite of the virtues: Neglect, Self Centered, Not Worthy, Isolated, or Shame. Too much weight or sharp edges can pop the spirit inside, leaving addiction, death or suicide in its wake [Invite others to assist in defining these terms, or share your own definitions from your experience.]

[To the volunteer]. How does the backpack feel now? Do the rocks impact how far you think you can carry this backpack?
[To the larger group] What might we see if our students were carrying these rocks? With this constant pressure from the rocks, the behaviors we see in our classrooms might be driven from trying to shift the heavy load, or relieve the tension. This might be tuning out, expressing anger or other behaviors that are "off task" from what we asked the student to do. We don't know what balloons or rocks our students carry with them each day, nor do we know the further weight shouldered from their families.
[Invite the volunteers to form a human chain behind the person with the backpack. Place hands on shoulders of the person in front. Now ask the volunteer with the backpack to try to walk forward.]

[To the volunteer] Do you think you could travel far? How does this feel compared to the rocks alone?

Each human in the chain is a family member, perhaps grandmother, aunt, father, and ancestors whom you drag as they each carry their own heavy packs. When we view challenging behaviors from a place of people who are trying to lighten their load, we may see things from a different place. We may understand the behaviors of people around us as a response to their heavy loads. We also understand that we must help carry their burdens until they are able to unpack their own backpacks.

When parents unload their packs, it has a positive rippling effect on the following generation. It also allows that generation to let go of their grip on those who come after. [Ask a volunteers forming the human chain to drop their hands.]

Only the person wearing the backpack can remove the rocks from their pack. The rocks are theirs. Those of us in community can support this person by helping lift the backpack, easing the load until the person is ready to remove his or her rocks and replace the balloons. [Invite the volunteers to lift up the backpack with one hand, lightening the load.]

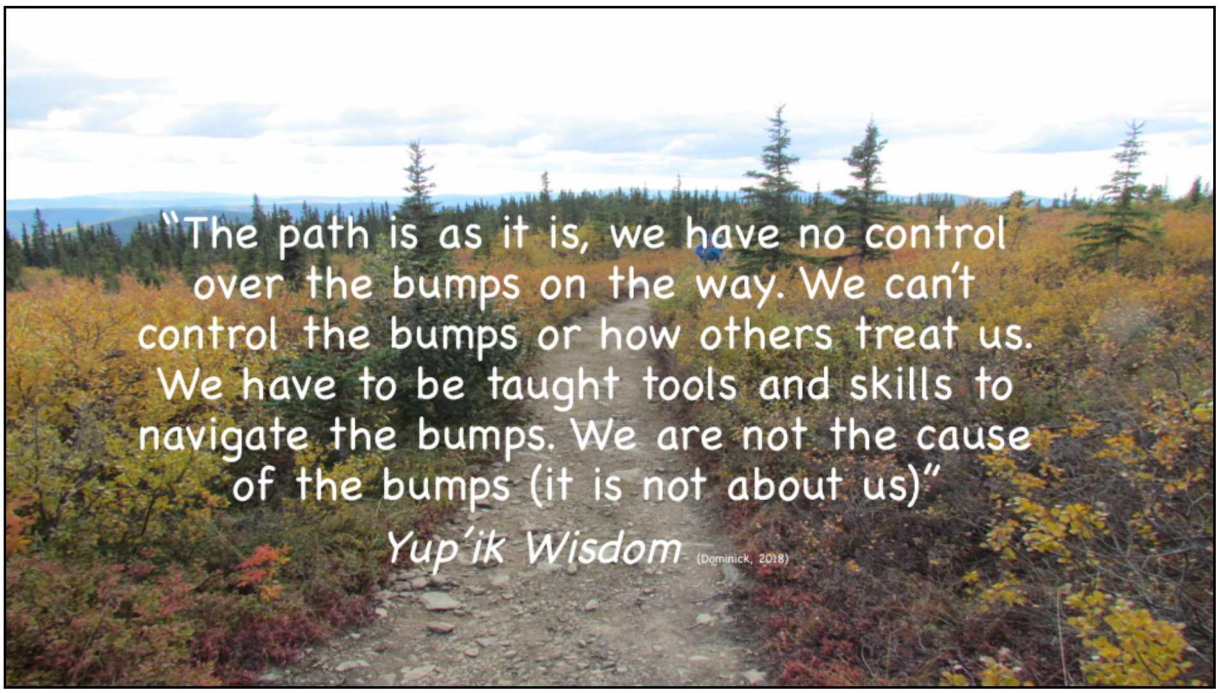
We can understand the unhealthy coping strategies that are used to seek relief from the heavy burdens they carry. They are not behaving to hurt us or because they do not love us. The unhealthy behavior is a strategy that helps them to relieve distress

because they may not have been taught how to cope with life's stressors in positive, healthy ways.

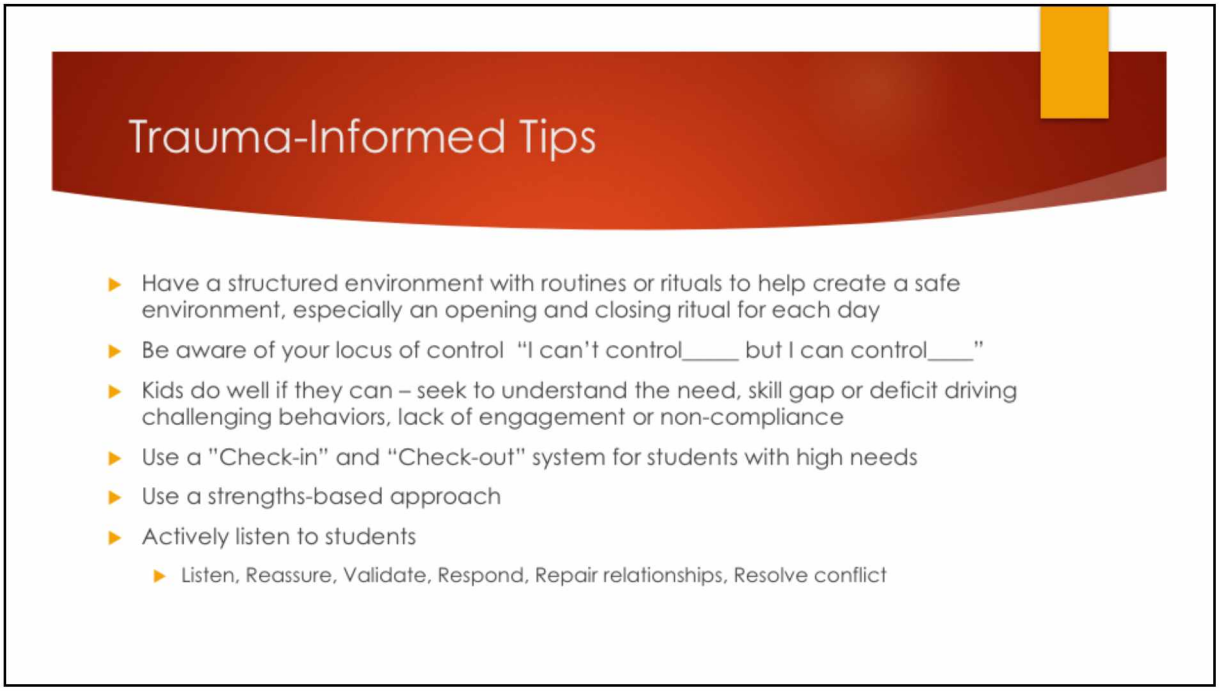
As a school community, we have the opportunity to teach, practice and reinforce healthy coping strategies, and to provide support that eases the stress of each students' load.

This activity was shared with permission by Rose Dominick at the Calricaraq workshop in Anchorage, and she encourages it to be used with any audience for whom you think this will be a benefit. I invite you to consider sharing this activity with your home site as a foundation for why addressing trauma and using restorative practices may be of benefit for your students.

[Next slide is a quote for transitioning from historical trauma to restorative practices]

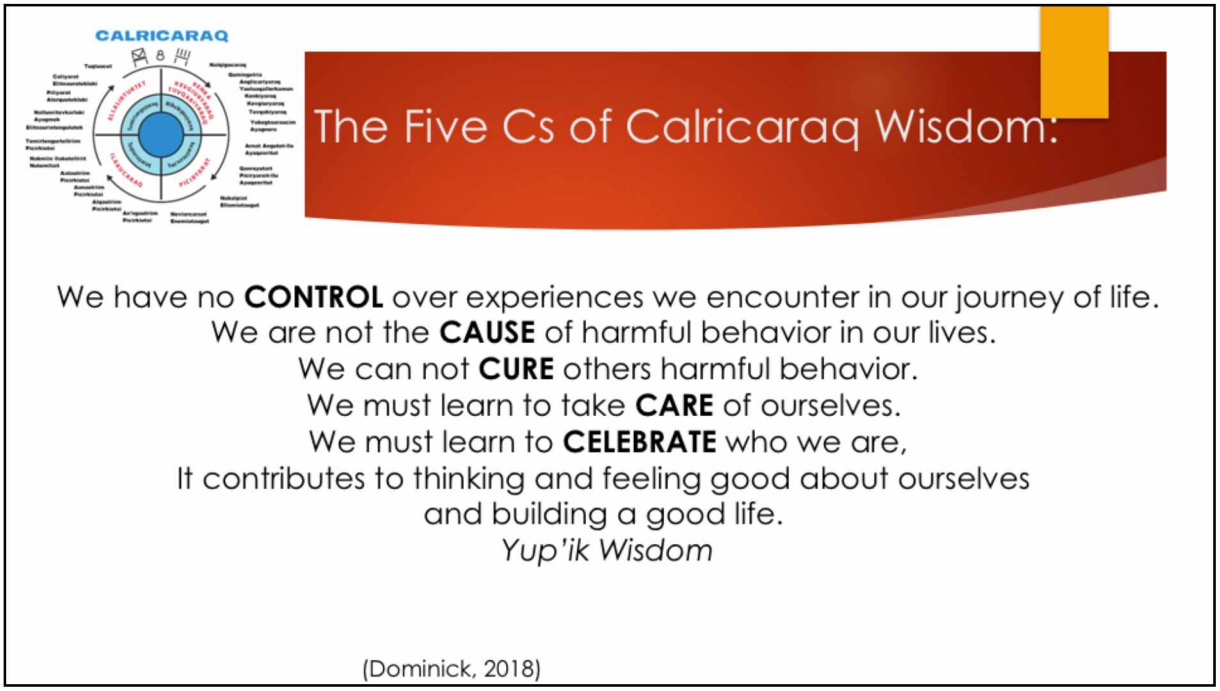


Yup'ik wisdom from the Calricaraq (Chawl-ree-chalk-hawk)



Knowing the types of stress our students are dealing with is a heavy load. Make sure you are taking care of yourself, engaging in activities that relieve your own stress, or give you joy so you can return replenished each day. The tips provided here are thinkgs many of you are doing already, and are further explained on your handout.

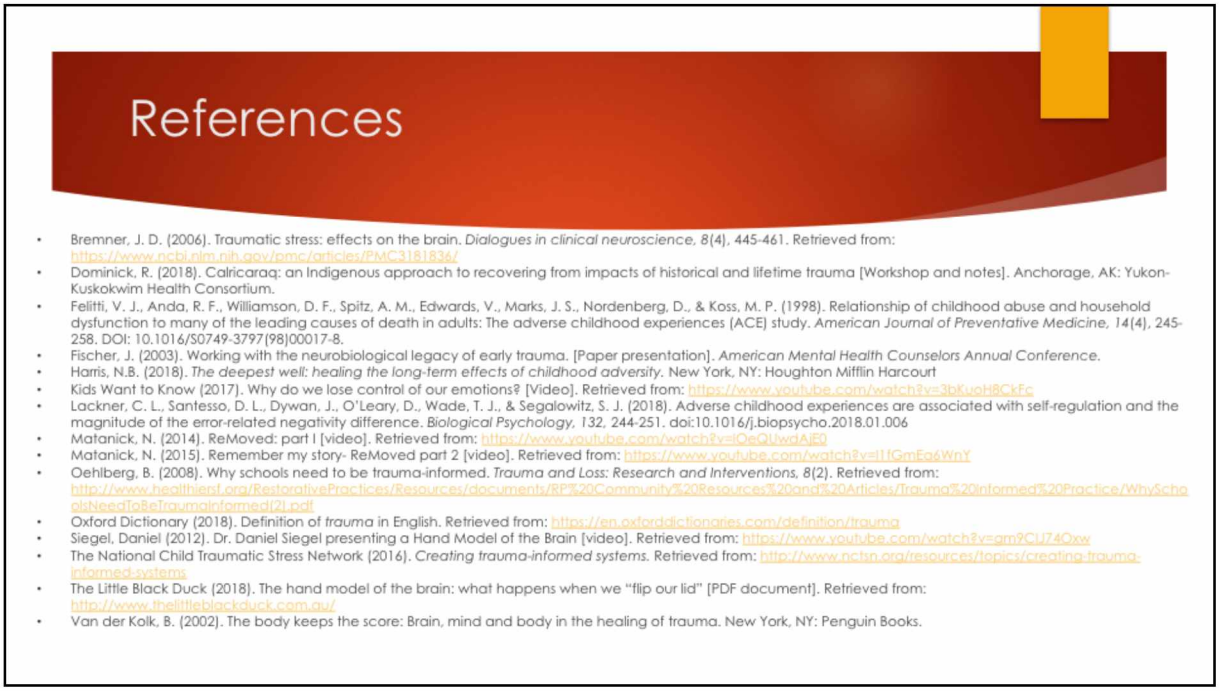
I would like to take a moment to highlight the check-in and check-out system. This is for the students who need a little extra adult connection each day. These students are assigned an adult in the building, possibly in the front office, kitchen, specials teacher, someone that they greet when they arrive at school. There is a carry card for that student with one goal for the day. The students' partner goes over the goal in the morning, talks about strategies to help the student meet the goal, then at the end of the day does a quick check-out to see how successful the student was. This might be a system that some of you may be interested in. If so, let me know and I can help coordinate a list of willing adults to serve as buddies.



When we are working with our students, we may not know the details of their morning or family background, but we have control over how we interact with them, and the opportunity to help lift their burden until they are strong enough to take the rocks out of their own backpack. When you leave today you will get a handout with ideas and tips for bringing trauma-informed practices into your classroom. Later this year I will share one type of trauma-informed approach with you: restorative practices.

[**End of presentation**. The next slide has links to the ReMoved Part I and Part II]

This is a powerful story showing the life of one young girl in an abusive home, then dealing with being a foster child. The first video is 16 minutes and the second is 22 min. Very powerful, and could be shown in staff meetings prior to presenting about trauma and restorative practices, setting up the need. Determine the best use of time at your site.



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Handout: Trauma-Informed Tips

Teacher Self-Awareness

Develop a mission statement

Grounding questions for dealing with a challenging or difficult situation:

What is my role? Who am I working for? What is about to drive my behavior?

Educator locus of control

I can't control _____ but I can control _____.

I can't control the home environment of my student but I can control how I respond in this classroom.

Create a Safe Environment through

Rituals: Having a prescribed starting and ending routine to the day and assist students living in chaos transition from home to school and out again.

High-Five or Handshake when students enter the room in the morning.

Opening circle and closing circle to transition into and out of the learning environment.

Assigned Seating: Consistency and predictability can help students who are hyperaroused to relax and let their brains focus on the learning rather than scanning the environment for safety.

Check-in, Check-out for students who need extra adult contact and support. This is assigning a student who is at-risk an adult (anyone from custodian to secretary to teacher) to check-in with the student in the morning and again at the end of the day. There is typically one goal for the day that the pair discuss in the morning, then check-out on at the end of the day.

Contacting home for positive reasons

Identify the need underlying the behavior. "Behavior is communication."

Use Active listening skills

Listen	Be present with the student and listen to verbal and non-verbal messages.
Reassure	Stay calm and affirm the student for sharing.
Validate	Acknowledge the issue or emotions (reflection of feeling or paraphrase)
Respond	Reply to the concern the student had raised
Repair	Address any misunderstandings or breaks in relationship
Resolve	Identify any future steps needed

Use a strengths-based approach

Create an index card for your challenging students and note the student's interests, strengths, needs and supports. Pull this out when designing interventions or when feeling frustrated to be reminded of the hope for that child.

Example:

Little Johnny
Interests: Soccer, Pokemon, Collecting rocks, Reading about spies, Minecraft
Strengths: Curious, Athletic, Leader, Sense of Humor
Needs: Reassurance that he is part of the community, positive words, reminders to self-regulate (external brain)
Supports: Mom is engaged and involved. (Dad currently deployed)
Part of Boy Scouts
Positive Friends: Susie, Charlie and Travis

Self-Regulation Strategies and Tools

Breathing Exercises

Deep belly breaths

Figure Eight Breathing

Mindfulness or Focus

Mindful movement (such as yoga, tai chi, stretching)

Listening outward

Have students make their bodies still and listen to sounds in the room, hallway, outside of the building, and inside their bodies.

Body Scan

Start at the top of the head and have students check in with how their body is feeling, noticing stress or tension, excitement or frustration, and slowly scan down from head to toes.

Zones of Regulation (Kuypers, 2009)

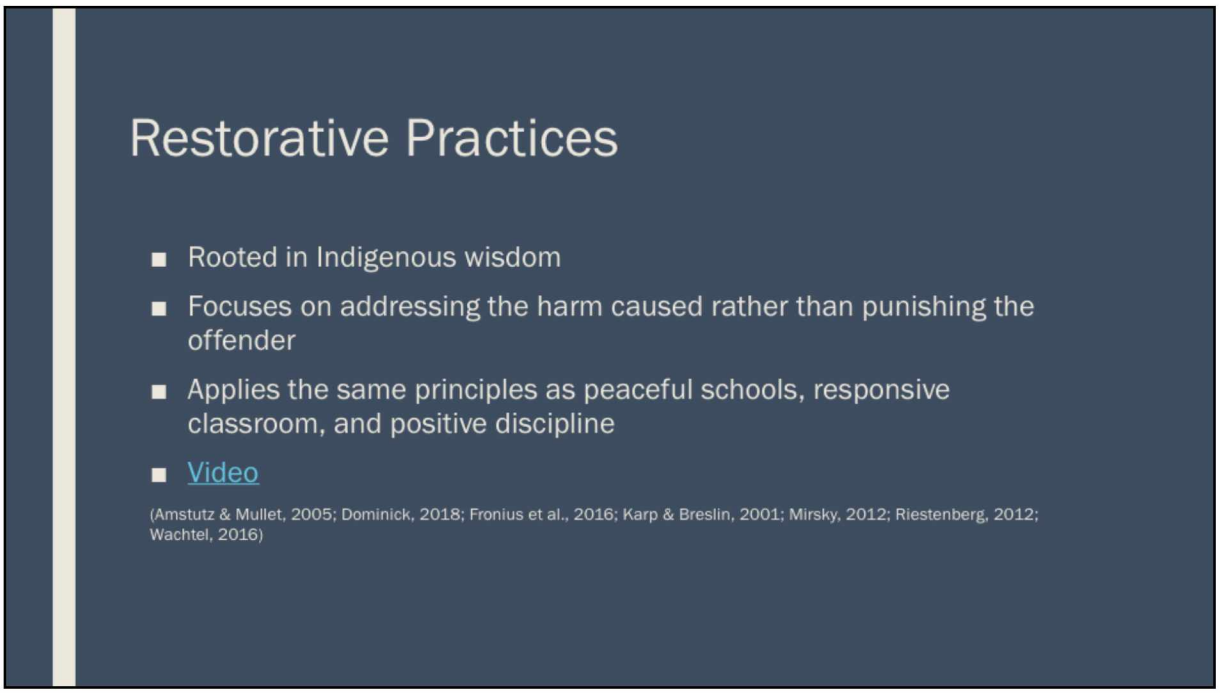
Blue	Green	Yellow	Red
Sad	Happy	Excited	Angry
Tired	Calm	Anxious	Mean
Bored	Focused	Nervous	Yelling
Lonely	Ready to Learn	Frustrated	Hands On (Hitting, Kicking)
Sick		Silly	Shut Down (refusing to work)
Low Energy	**In Control**	**Some Loss of Control**	**Out of Control**

These zones provide a framework for talking to students about checking-in with their bodies to better regulate their emotional state so they can be green and ready to learn. The zones work with students or all ages and provide a framework for teachers to give feedback to a student if they notice the student is amping up towards red and redirect towards tools to help the student calm down.

Kids want to know: Why do we lose control of our emotions?
https://www.youtube.com/watch?v=3bKuoH8CkFc&t=2s
This video is a great introduction for elementary and middle school students to explain how one's brain works and what happens when one gets into the red zone.

[In this presentation information for you, the presenter, will be shared in brackets. [ ]

A possible script is provided with related information included for each slide. Feel free to add or subtract content to make this presentation useful to you and your site.]



Restorative practices is an umbrella term that encompasses preventative, climate and responsive practices. In education, restorative practices have also been called peaceful schools, responsive classroom, and positive discipline. Restorative practices is a philosophy and a way of approaching students with intention of building and maintaining relationships. As we talk about various practices, my hope is you recognize practices you are already using in your classrooms when working with students. This presentation is designed to share ideas and add tools to your toolbox to support the creation of a safe and supportive environment for each student in your classes.

Rooted in traditional wisdom found in cultures around the globe, including Alaska Native tribes, restorative practices are focused on addressing and repairing harm that is caused and maintaining all individuals as part of the community. This approach is not new. In short, this is an approach to working with students that has been utilized for many years under various names. Hopefully, you will gain some new ideas from this presentation.

Restorative practices are one tool in building a trauma-informed school where students with trauma histories may be better able to function and have their needs

met.

We are going to begin with a short video from the Chicago school district describing how restorative practices have effectively reduced the school-to-prison pipeline.

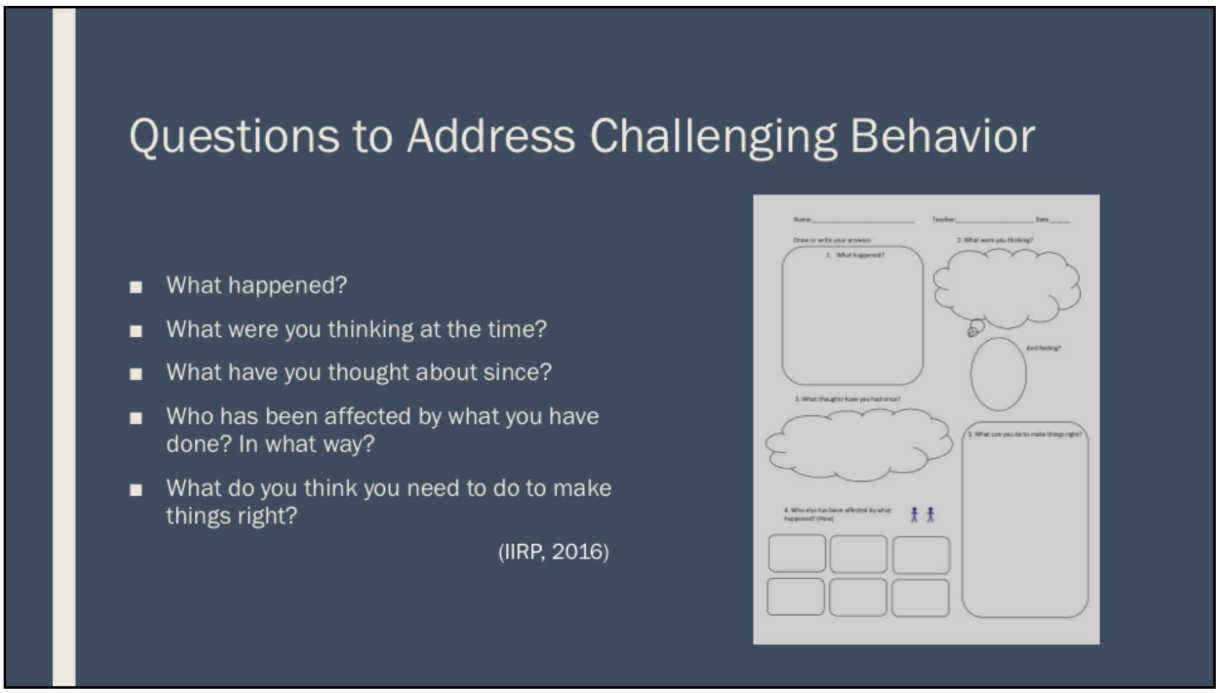
Schools are overwhelmed with changes (curriculum, personalized learning, Danielson, etc.). Restorative practices encompass a spectrum of interventions and structures from minimally intensive (affective statements) to highly structured and formal (restorative conferences). The good news is you will likely recognize these tools in your own practice already, or see a way to make a slight modification to what you are already doing to make what you already do restorative in nature.

These are common sense tools many of you are already using! Today we are going to focus on _____.

Affective statements begin with "I". You may recognize this from the "I statement" technique used in teaching healthy communication skills. When you as a teacher use affective statements, we model healthy communication and share with the student that we care enough to notice them. When a student is off-task or emotionally charged, simply reflecting what we see can be a step towards calming the brain and returning it to a thinking state.

Examples include,
I care… (that you seem angry right now).
I see… (that your hands are in fists).
I feel… (worried because you were sleeping in class).
I'm listening … (to you tell me that you are too frustrated to work right now).
I want… (to help you solve this problem).
I will go with you … (to the counselor if you want to talk more about this worry).

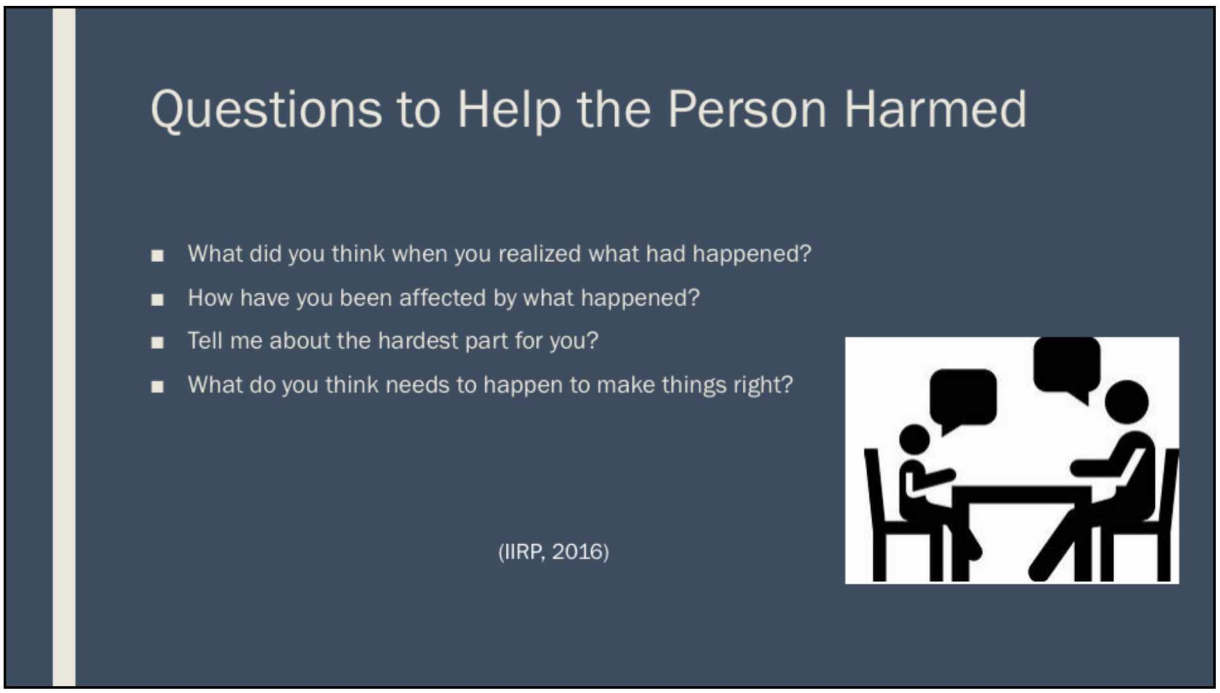
[Activity: Invite staff members to make a statement for each photo in the slide or to practice making an affective statement to each person at their table group.]



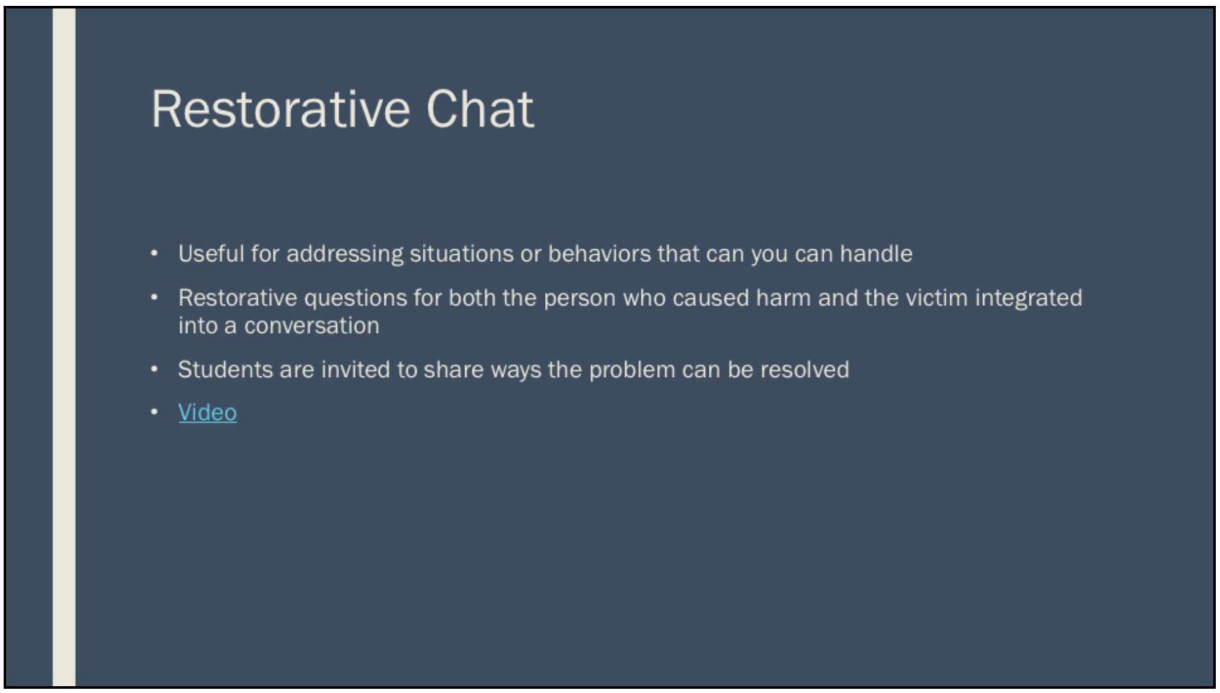
Restorative questions are designed to facilitate dialogue, assist students in taking responsibility for their actions and identify the need driving the behavior or choice. The purpose of these questions is to empower students to fix their own problems. In ideal circumstances, an adult would be available to follow through with these questions as soon as possible following an incident. As we all know, there are times that this type of conversation doesn't work, in which case there is a thinking form for students to answer these questions themselves, then to debrief with an adult.

One of the core pieces of restorative practices is the final question, specifically seeking the student's ideas for how to repair the harm. For any of you trained in *Love and Logic©*, you will recognize this technique of putting responsibility on the shoulders of the students and empowering them to find solutions.

Some teachers shared how they appreciated having these questions either on a lanyard or on a pocket card to pull out during moments of conflict. They found a little guide for dealing with challenging situations was helpful at removing the teachers' emotional reaction from the situation.



When considering restorative practices, one must ensure the needs of the victim are being met and they are also reintegrated back into the community. In schools, it is common for the grown-ups to focus on the student who caused a problem and not necessarily to intentionally check on the needs of the student who was harmed. These series of questions can help the victim feel heard, seen and important after incidents large or small. These conversations can happen independently or together in a restorative chat.



We are going to watch a video demonstrating a teacher responding to a common recess incident using the restorative questions just presented.

[Watch video]

[Optional Activities: A) Invite teachers to discuss their reactions to the video in small groups. B) practice facilitating a restorative conference with volunteer kids. C) Hand out the script and move on ☺.]

A script for the restorative chat is available in your handouts. [pictured below]

1. To the person who has done the harm:

What happened?
Who else was there/around when it happened?
What were you thinking at the time?
Who has been affected/upset/harmed by your actions?
How do you think they have been affected?

2. To the person who has been affected:

What was your reaction at the time of the incident?
How do you feel about what happened?
What did you think at the time?
What have you thought about since?
How has it upset/hurt/harmed you?
What has been the worst or hardest thing for you?
What is needed to make it right/to make you feel better?

3. To the person who has done the harm:

Is there anything else you want to say?

4. To each person including any observers:

What would you like to see happen to repair the harm?
Is that okay? / **Do** you agree? **Is** that fair?
Is this realistic and achievable?
How can we make sure this doesn't happen again?
Is there anything I can do to help?
Is there anything else you would like to say?

5. Conclusion:

Formally record the agreement.
Congratulate the students for working it out.
Arrange time to follow-up / meet again to see how things are going.

6. To each person

Is there anything else you would like to say?

[Restorative circles are a large topic and could be a stand alone session if desired.]

[Present the information on the slide, then invite the group to sit in a circle. Bring a talking object and a center (candle, plant, rock, mascot, etc.) for the circle.]

Today we are going to experience the circle process with an icebreaker you can use with your students. Remember that only the person with the talking object may speak, and anyone may pass. When the talking object comes to you, please finish the following prompt, "The best thing that happened today was . . . " Say just enough and pass the talking object to your neighbor when you finish.

[Debrief: Invite feedback on what the process felt like and ways teachers could see using this process]

There are a variety of ways restorative circles can be used. In some classes, teachers begin each day with a circle and invite students to share a favorite food/ song/ movie/ pizza topping each day as a routine to build a sense of community in the classroom and hear each person's voice. Other teachers use circles as a mid-morning transition or as a wrap-up at the end of the day. There are a variety of academic uses

for circles as well including read-a-louds, reviewing for a test, or seeking information when introducing a new concept.

Restorative circles can also be used to discuss problems, solutions, and issues such as students being disrespectful to a substitute.

You will receive a handout with specific information about restorative circles when you leave today. [Handout information below.]

Restorative Circles

Materials needed: Center for the circle, talking piece

Basic Rules:
Only the person holding the talking piece may speak, and anyone may pass when it is their turn. (Riestenberg, 2012)
OR
Speak from the Heart
Listen from the Heart
No Need to Practice
Say Just Enough
(Clifford, n.d.)

Circle format: (Clifford, n.d.)
Opening: Place center in the circle. Take a moment for quiet, read a poem, develop a ritual for your space.
Check-in Round: Have a prompt such as favorite color, tell about a memory of the summer, etc.
Core Activity: Build community, decide group norms, explore the role of confidentiality, address a problem, cover academic material, etc.
Closing Round: Use another prompt. Examples include debrief that day's circle or invite students to share a hope for future circles, after school or the next day.

Sample uses for circles in schools:
Academics
- Introducing a new unit
- Reviewing for a test
- Read a-louds
- Explore a project (what materials will be needed, considerations, how the project should be graded)

Transition
- A long-term substitute arriving

Welcoming a new student and sharing about how the classroom runs.

Helping a Class Refocus
- Dealing with social unrest within the classroom dynamic
- Addressing how students interacted with a substitute
- Stop Everything and Dialogue (SEAD)

Social-Emotional Learning
- Some school's provide a monthly prompt to discuss in circle addressing one value or skill

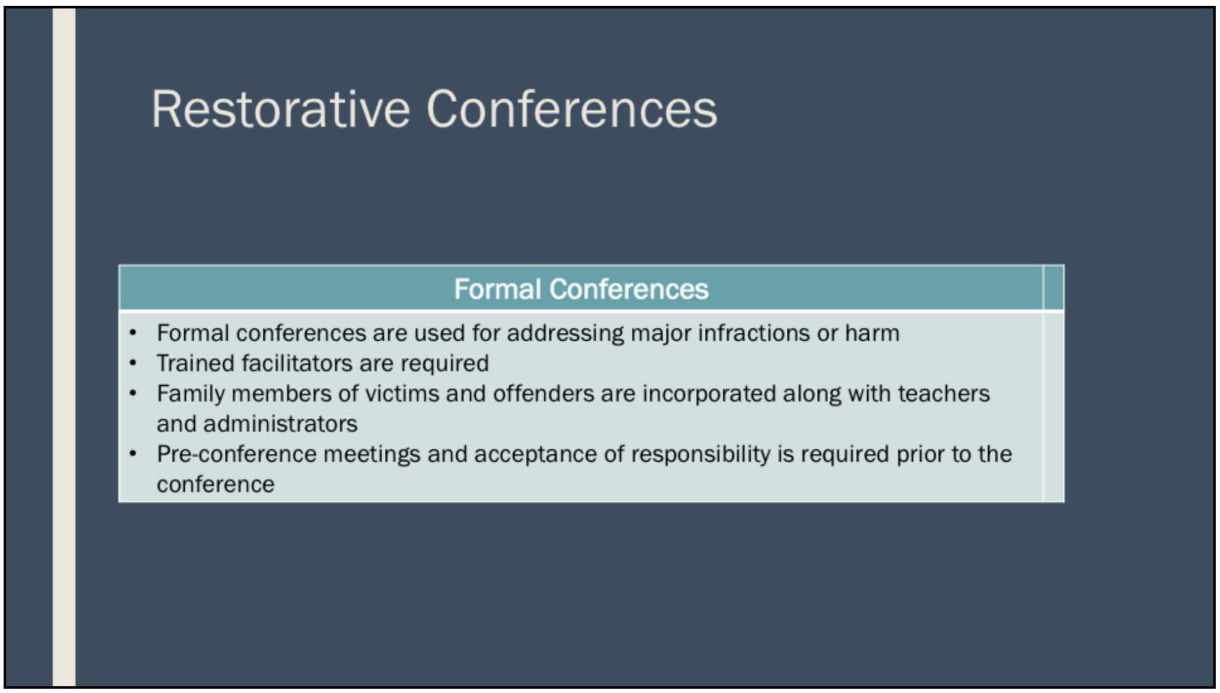
Resolving Conflict

Limitations for using circles:

Takes time to set up and the physical classroom space may be a limiting factor

For more formal circles, extra training can be beneficial, especially if using a circle to resolve harm

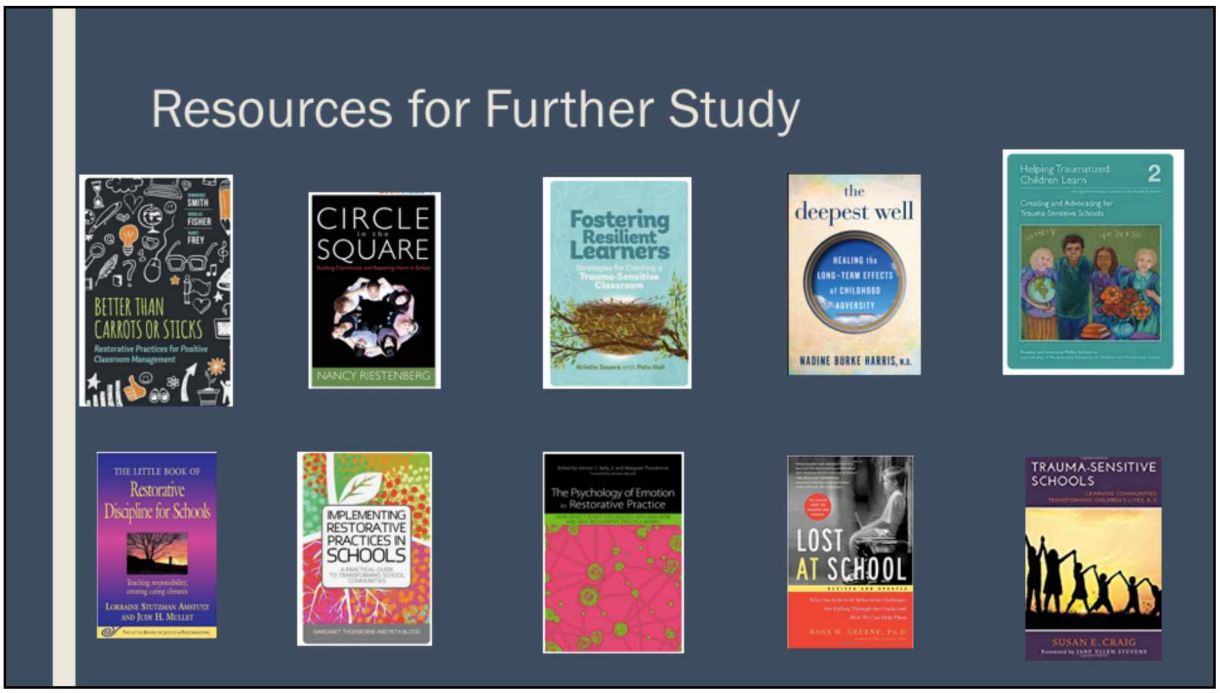
If overused, students may start to tune out



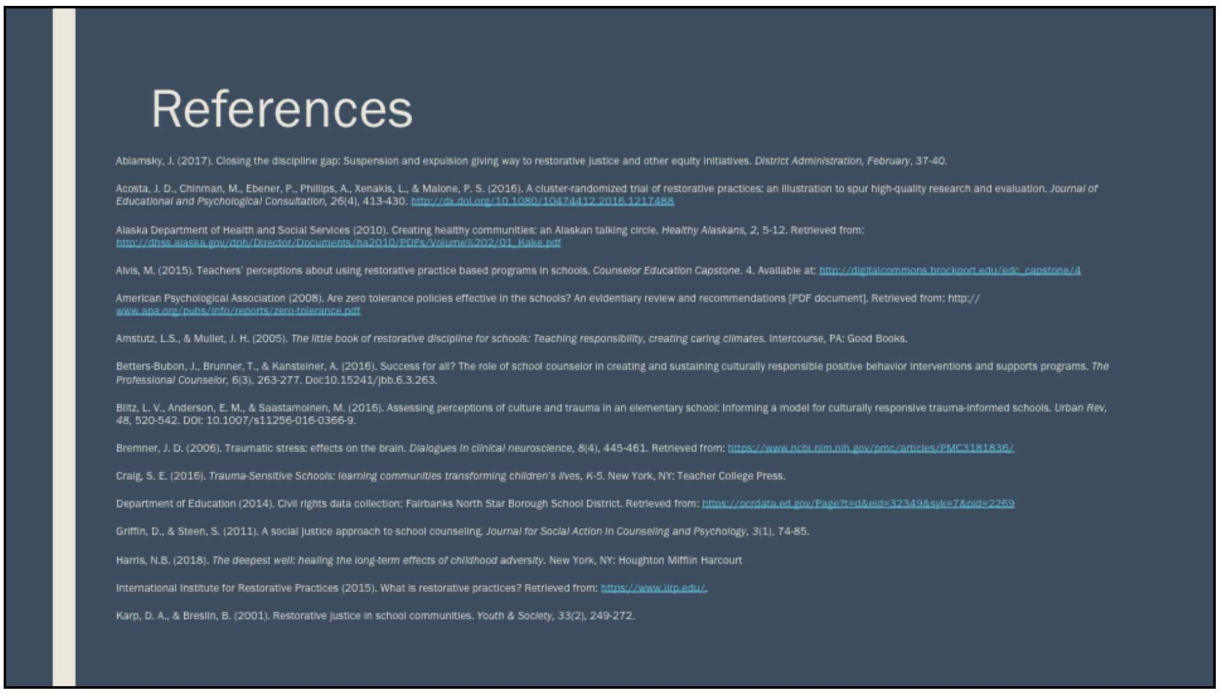
Formal conferences require school administration support and often involve having a meeting with family members present. When restorative conferences are used as part of the disciplinary policy, it is recommended that facilitators are trained in restorative practices. These interventions require a significant investment of time, meeting with the victim and offenders and their families individually, then bringing everyone together for a conference.

For restorative conferences to happen, the student needs to accept responsibility for their actions and be willing to discuss the restorative questions in a group. When individuals are willing to share, this is a powerful process for all. Typically, families support the needs of their child, and through dialogue and deeper understanding, students and families perceive that a fair process was used to address their concerns.

This model has been extremely successful in schools and the criminal justice systems in New Zealand and Australia. Large urban district such as Oakland, San Francisco, Minneapolis and Chicago are also reporting success in using restorative practices to bring understanding and productive conversation where mistrust and anger used to exist.



Descriptions of these books are provided in your handouts from today's presentation. These books are recommended for deepening your understanding of trauma, trauma-informed schools, restorative practices and engaging disengaged youth.



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Handout: Restorative Practices

Affective Statements

- I care… (that you seem angry right now)
- I see… (that your hands are in fists)
- I feel… (worried because you were sleeping in class)
- I'm listening … (to you tell me that you are too frustrated to work right now)
- I want… (to help you solve this problem)
- I will go with you … (to the counselor if you want to talk more about this worry).

Restorative Questions

To the individual with challenging behavior:

- What happened?
- What were you thinking at the time?
- What have you thought about since?
- Who has been affected by what you have done? In what way?
- What do you think you need to do to make things right?

To the person affected by the behavior or action:

- What did you think when you realized what had happened?
- How have you been affected by what happened?
- Tell me the hardest part for you?
- What do you think needs to happen to make things alright?

Restorative Circles

Materials Needed:

- Center for the circle
- Talking piece

Basic Rules:

- Only the person holding the talking piece may speak, and everyone may pass when it is their turn.

Circle format:

- Opening: Place center in the circle. Take a moment for quiet, read a poem, develop a ritual for your space.
- Check-in Round: Have a prompt such as favorite color, tell about a memory of the summer, etc.
- Core Activity: Build community, decide group norms, explore the role of confidentiality, address a problem, cover academic material, etc.
- Closing Round: Use another prompt. Examples include debrief that day's circle or invite students to share a hope for future circles, after school or the next day.

Sample uses for circles in schools:

- Academics
  - Introducing a new unit
  - Reviewing for a test
  - Read alouds
  - Explore a project (what materials will be needed, considerations, how the project should be graded)
- Transition
  - A long-term substitute arriving
  - Welcoming a new student and sharing about how the classroom runs
- Helping a Class Refocus
  - Dealing with social unrest within the classroom dynamic
  - Addressing how students interacted with a substitute
  - Stop Everything and Dialogue (SEAD)
- Social-Emotional Learning
  - Some schools provide monthly prompts to discuss in circle addressing a value, skill or tool related to emotional regulation for all students in the building to discuss
- Resolving Conflict

Limitations for using circles:

- Takes time to set up
- Physical space may be a limiting factor in some classrooms
- For formal circles to resolve conflict extra training may be beneficial
- If overused, students may start to tune out

Handout: Restorative Chat

1. To the person who has done the harm:

What happened?
Who else was there/around when it happened?
What were you thinking at the time?
Who has been affected/upset/harmed by your actions?
How do you think they have been affected?

2. To the person who has been affected:

What was your reaction at the time of the incident?
How do you feel about what happened?
What did you think at the time?
What have you thought about since?
How has it upset/hurt/harmed you?
What has been the worst or hardest thing for you?
What is needed to make it right/to make you feel better?

3. To the person who has done the harm:

Is there anything else you want to say?

4. To each person including any observers:

What would you like to see happen to repair the harm?
Is that okay? / **Do** you agree? **Is** that fair?
Is this realistic and achievable?
How can we make sure this doesn't happen again?
Is there anything I can do to help?
Is there anything else you would like to say?

5. Conclusion:

Formally record the agreement.
Congratulate the students for working it out.
Arrange time to follow-up / meet again to see how things are going.

6. To each person

Is there anything else you would like to say?

Handout: Processing Form Example

Name:_____ Teacher:_____ Date:_____

Draw or write your answers:

1. What happened?

2. What were you thinking?

And feeling?

3. What thoughts have you had since?

4. Who else has been affected by what happened? (How)

5. What can you do to make things right?

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